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Lenten Number

MARCH, 1930

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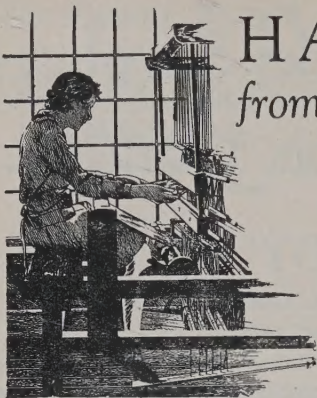
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The Spirit of Missions

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MARCH, 1930

No. 3

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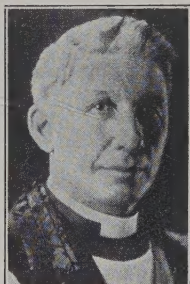
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Lenten Message to the Children

DEAR CHILDREN OF THE CHURCH:



BISHOP BURLESON

EACH YEAR A WORD of cheer has come to you from the Presiding Bishop as you begin to gather your wonderful Lenten Offering. Alas! the Church today is without a Presiding Bishop. At the request of the Editor of *THE SPIRIT OF MISSIONS* I send you this message.

How that Offering has grown since that day, fifty-three years ago, when the first offering was made in the Diocese of Pennsylvania! Then the figure was \$200; now it is \$532,821.47.

That is a great pile of money! Imagine it all in dimes, or even dollars, stretching up into the sky! But it is far more than a pile of money. It is schools and hospitals and mission churches; it is men and women and children—black and white, and red and yellow! It is a courageous company of missionaries marching on into all the lands of the world to carry the Good News, which has blessed our lives, into the lives of others. It is health and happiness, and love and joy made manifest. All these shine out from the little square pasteboard box in which you put your offering week by week. This year when you study about *Our World at Work* remember you are sending a bit of your own faith and love to brighten and bless our fellow-workers at home and abroad. Won't you try to think of the offering in that way, and not as mere nickels and dimes? It will help you to rejoice in your gifts and sacrifices when you realize what great things they will accomplish.

Your gifts and prayers will help magnificently. May God bless you as you give them!

Affectionately yours,

Hugh R. Burleson

*Bishop of South Dakota and
Assessor to the Senior Bishop.*

THE SPIRIT OF MISSIONS

VOLUME 95

MARCH, 1930

NUMBER 3

Church Again Mourns a Presiding Bishop

**Bishop Anderson succumbs eleven short weeks
after assuming leadership of Church. Short
term not without important achievements**

TWICE WITHIN THE short space of four months, our Church has been deprived by death of its Presiding Bishop. On November 13, 1929, the Right Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago, was elected as our Presiding Bishop to serve out the unexpired term of the late Bishop Murray, whose tragic death occurred October 3, 1929. Bishop Anderson, long a sufferer from a heart disorder, was called into the larger life on January 30 at his home in Chicago.

This briefest of all terms of service in the chief office of the Church, a period of eleven weeks, was by no means barren. Bishop Anderson brought to his task great qualities of mind and heart, a wide and enviable reputation as a preacher and leader of thought, and a single-hearted and self-forgetting devotion, to the interests of the whole Church. With surprising rapidity he was gaining the confidence and the affection of his associates. He saw problems clearly, grasped their implications quickly, and faced conclusions courageously. His one appearance as presiding officer of our National Council gave fine promise of effective leadership. It seems tragic that it could not have continued, but the Church is richer for the brief service which he gave.

At a critical time he succeeded the late Bishop Murray, but he brought reassurance and renewed courage. The Church rallied to his appeal for more adequate support and a deepened sense of responsibility. We are passing into our new year of work heartened and strength-

ened by his brief but forceful leadership.

In accordance with Bishop Anderson's expressed wish, his funeral on February 1, in St. James' Cathedral, Chicago, was marked by the utmost simplicity, and was participated in by bishops from all over the Church including his Assessor, Bishop Burleson (South Dakota), Bishop Freeman (Washington), Bishop Gray (Northern Indiana), Bishop Ivins (Coadjutor of Milwaukee), Bishop Shayler (Nebraska), Bishop Jenkins (Nevada), Bishop Sturtevant (Coadjutor of Fond du Lac), Bishop McCormick (Western Michigan), Bishop McElwain (Minnesota), Bishop Rogers (Ohio), and Bishop Oldham (Albany). The Right Rev. Frederic L. Deane, D.D., Bishop of Aberdeen, Scotland, was also present.

To fill the vacancy caused by Bishop Anderson's death, the Senior Bishop of the Church, the Right Rev. William Andrew Leonard, D.D., Bishop of Ohio, in compliance with canonical requirements, has called a special meeting of the House of Bishops to meet March 26 in St. James' Cathedral, Chicago. Of the 147 bishops in the Church, 133 are entitled to participate in this election, of which a constitutional majority of sixty-seven is necessary for a choice. Under the Church's Constitution only a bishop having jurisdiction in the United States is eligible to be Presiding Bishop. The bishop elected at the forthcoming meeting will serve until the next General Convention, which is to meet September, 1931, in Denver, Colorado.

Minute on the Death of Bishop Anderson

A GAIN THE CHURCH HAS been bereaved of a Presiding Bishop. Again the National Council laments the loss by death of its presiding officer.

The Right Rev. Charles Palmerston Anderson, Doctor of Divinity, fourth Bishop of Chicago, Presiding Bishop of the Church and President of the National Council, was one of the great prophets and statesmen of the Church. To soundness of judgment, positiveness of conviction and fearlessness of utterance he added the great gifts of tolerance for the opinions of others and modesty and simplicity and humble walking with God.

He loved the Church for which Christ died and threw himself with ardor into the great enterprise of Christian unity. He was the first President of the Commission on Faith and Order. He loved his country and sealed that love with the gift of his only son who died in the great war. He loved the world, he loved all the peoples of it, he longed to have them know his divine Lord and Master. The Mission of the Church to make that Lord available for all the needs of all men in all the world was the supreme passion of his life.

Called but last November to be the President of this Council, he entered upon the arduous tasks attached to this high office with characteristic zeal. To those tasks he brought a rich experience, a clear and piercing mind, a powerful and persuasive personality, a quiet courage, and a serene confidence in God. He saw problems clearly, grasped their implications quickly and faced conclusions bravely. Coming into office at a critical time, he brought reassurance and renewed courage to the hosts of workers in the field. Calling the whole Church to rise up and meet its responsibility, to go forward and not to retreat, he heard, even in his dying hours, that shout of loyal response which has changed apprehension into hope and bright promise of advance in every field of the Church's work. His term of service as President of the Council was brief, but it was not barren. It was untimely short, but it was touched with the splendor of large accomplishment.

We mourn his death, but we rejoice in his life still among us if beyond us and above us, for

"surely unto him is given
a life that bears immortal fruit.
In such great offices as suit
the full-grown energies of heaven."

Out of the shadows and unrealities he has entered into light and greater service. To his family and diocese we convey our tenderest sympathy in a loss which we share; but with them we also rejoice in the treasured memory of his gallant life and leadership and pray that unto them and unto us there may be given grace to forward the great cause to which he gave his mind and his heart and his strength and for which he finally laid down his life.

Our National Council at its meeting on February 12, received standing and adopted unanimously, the foregoing Memorial prepared and presented by a committee composed of the Right Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, the Rev. George Craig Stewart, D.D., and the Hon. Richard I. Manning.

Educational Chaplaincies in the Levant

Our Good Friday Offerings maintain educational chaplains in Jerusalem and Mosul who help to train leaders for Apostolic Churches

By the Rev. Charles Thorley Bridgeman

Educational Chaplain in Jerusalem

THE ACTIVE RESUMPTION by our Church of its century-old interest in the Near East Christian world, signifies a deeper appreciation of her duty as a part of the Church universal. *Jerusalem*, where the Saviour preached the Gospel of His sacrificial death and life-giving Resurrection; *Athens* which provided the intellectual terms in which the Gospel was carried to the world; and *Mosul* (the ancient Nineveh) from which the Syrian missionaries first evangelized India and China, are brought into contact with every parish in the United States through the work which our Church is doing in the reawakened Levant.

As I leave St. George's Cathedral close for my daily walk to the Armenian Theological School inside the crennellated walls of the old city I pass in rapid review civilizations centuries apart which co-exist in the Jerusalem of today.

The Palestinian *fellahin* or peasants who pass me in chattering groups going to and from the markets come from the unchanged countryside where Biblical conditions still obtain. Their antique dress is that of a more picturesque age. Their mincing donkeys, the fat old sheikhs astride them, the sturdy women with high piled baskets on their heads, the sedate, haughty camels, all seem to be of bygone days. The villages from which they come are of primitive stone or mud dwellings such as Abraham would have known, and where the methods of agriculture remain unchanged. Near St. George's the villagers strike the asphalt road of modern times and go the last half mile to the city gates in company with a mad scurry of motor cars that drive them dust-

covered to the very edge of the roadway.

As I go city-ward with these companions I find myself before the Bab-el-Amoud or Damascus gate. Here mediæval Jerusalem is unfolded. From blinding sunlight I enter the cool dark passageway of the gate tower where sit weary travelers, a fortune-teller catching the curious, the public letter writer, and village fathers chatting over a *narghile* and coffee cup; proud, as was the Psalmist, to show their neighbor their sturdy sons who have come with them to town.

Inside the wall an inclined cobbled street filled with donkeys, merchants, screaming water-carriers with their clinking brazen cups carries me into the Khanes-Zeit or olive market which is to carry me across the city. The thronged streets through which I pick my way are a kaleidoscopic medley of the East: Arabs from the country, town-dwelling Jews with long curls, Europeanized natives of every race, mullahs, rabbis, Christian monks and priests—an endless variety.

Had my path been outside instead of inside the walls I should have passed through the modern part of the city where asphalt streets, filled with cars, neat European shops of every type, and hotels, more or less modern, suggest the western influences which are making so rapid a change in the life of the country. The modern city is neat but banal. I am always glad to leave it behind and plunge into the quieter old world atmosphere within the walls.

An essential part of the mediæval Jerusalem is its scores of monasteries where the manifold needs of the local Christians are met, for the monasteries

THE SPIRIT OF MISSIONS

are not merely places of meditation. Work of varied kind is done. There the poor find shelter, the children a school. The printing presses are still part of the monks' duties. Pilgrims look for rooms in the cool chambers provided to accommodate them. Art is at home in the monastery. In fact the monastery is the microcosm which the Middle Ages knew; a world in itself, apart from, yet ministering to the world in which it is set.

AT SCHOOL ON MT. ZION

THE ARMENIAN MONASTERY of St. James where my work lies is a city within a city. Occupying the southwest corner of the ancient town where stood Herod's palace, the monastery is walled off from the world at large and protected by great iron gates which in the troubled past were no needless luxury. Within is the tenth century church built on the site of the burial place of St. James' head (St. James the Apostle). Its cool interior has echoed for centuries to the sonorous litanies of the devout Armenians. Other churches and numerous chapels are found in the great barrack-like quarters.

Some forty monks under the leadership of their abbot, the Armenian Patriarch, are the local religious community. Accommodations for more than two thousand pilgrims are provided. There in the prosperous pre-war days came the hosts of Armenian pilgrims, certain of entertainment. Since the war the doors of the monastery have been thrown open to refugees, of whom more than three thousand were once housed there, while half that number still count it their home. Children throng the courtyard. The men and women go in and out about their business in the outside city. When the school bell rings in the morning some three hundred or four hundred children go to the day school provided by the community in the heart of the big monastery. The rattle and bang of the printing presses tell of other activities.

A special part of the monastery is set apart for the residence and classrooms of the forty theological students. In a little world of their own they study in Armenian the lore of their great race, and through English and French glean some knowledge of the outside world. After a



BOYS FROM ST. JAMES SEMINARY, JERUSALEM, ON A PICNIC

These are some of the Armenian boys whom Mr. Bridgeman (extreme right) teaches. Note the beards on the young men at the right. This is a sign that they are studying for Holy Orders

EDUCATIONAL CHAPLAINCIES IN THE LEVANT



five-year preparatory course the best-fitted are given the option of studying for Orders. Such a step is signaled by their letting the beard grow, though they may be but eighteen or nineteen years old, and taking deacons orders.

The theological classes which face me each morning are interesting groups. For all their bearded dignity and long ecclesiastical robes they are but youths who love a rough game of football or practical jokes among themselves. But in the classroom they are serious students aflame with zeal to bring to their people the comfort of the eternal Gospel and the Church's manifold ministrations. Discussions of Old and New Testament history, of theology, of sociology and practical parochial work, of philosophy and ethics are serious affairs to which they bring their best.

The individual histories of the men are interesting. Most of this generation are from that reservoir of Armenian youth, the Near East orphanages which rescued the homeless victims of countless deportations. One young man remembers

little of his early youth except that he was a camel herder for a group of Bedouins in the Syrian desert, a waif rescued by them from starvation and kept till picked up by the relief committee. Another remembers his native village where his father was a peasant. He says he often used to look with awe at the village priest as at one far above him in education and position. He wonders at himself when he realizes that he too is to come to that same position. Individual capacities quickly manifest themselves. A deacon who is good at music finds himself the leader and instructor of the others in the important role of choir master. The artistic gifts of another are likewise used to advantage.

In intellectual interest the men differ greatly. Some of them take quickly to English, while others find French or Arabic more interesting, and so also with the various studies. No one of them but has some outstanding ability or trait of character which will stand him in good stead in the manifold work of the Church. Two of our recent graduates have done such

excellent work that they have been sent by the Patriarch to England for further study. They will return better equipped in Biblical scholarship, Church history, and pedagogy to strengthen our teaching staff. We hope in time to send others abroad for similar postgraduate study.

The surroundings of the school are most inspiring. From the classrooms we look out on the walls of the old city and in the distance across the grey hills of the barren Judean wilderness a little patch of the Dead Sea is visible, with the purple hills of Moab beyond. The Mount of Olives rises a little to the northeast, a few minutes' walk away are the place of the Last Supper and the sepulchre of our blessed Lord. Frequent visits to these and other places make the study of the Bible a living experience and lend to our Lord's teaching a concreteness that may be had nowhere else.

The monastery is under the guidance of that modern saint, scholar, poet and statesman, His Beatitude Elisse Tourian, Armenian Patriarch of Jerusalem. Its theological school is the only one now remaining for the whole scattered Armenian Church. I have been teaching there

for the past five years in response to the Patriarch's desire that something of western practicality and modernity be added to the traditional curriculum of the Armenian Church. Through these students, the new leaders of the Armenian Church, we hope to make a deep impress on the spiritual life of the whole Armenian nation. It is a precious trust that has been given us: the delicate task of infusing western ideas into an ancient Church in such a way as not to harm its apostolic traditions and national customs.

The invitation of the head of the Old Syrian (Jacobite) Church of Northern Mesopotamia and India to do the same for his young theological students in Jerusalem has opened another door. These young monks and candidates for Holy Orders whom I teach give us the same opportunity to help strengthen their Church's life.

THE NATIVE CHRISTIANS

JERUSALEM, THE City of Peace, is indeed a center for nearly all the Christian Churches which trace their history back to apostolic times, but it is more than that. In our attention to the conflict of Jews and Moslems we are apt to forget that ten per cent of the population of Palestine is Christian. The large majority of these belong to the Orthodox Church, the great Mother Church of the East. In language they are Arabic-speaking like their Moslem neighbors, but they are not Arabs; rather a mixed race in which Jewish, Greek, and European blood is found. They are all that remain of the once dominant Christian population which was conquered by the Moslem invaders in the seventh century. Many Christians went over to Islam, but these have been staunchly loyal to the Cross of Christ, veritably carrying a daily cross of oppression and even persecution.

The native Christians live in the large Christian towns of Jerusalem, Bethlehem, Nazareth, Ramallah, and in dozens of small villages far off on the stony hills of Palestine and Trans-Jordan. In the latter country, under a Moslem Emir, but also a British protectorate, the Christian rem-



TOWER, ST. GEORGE'S CATHEDRAL,
JERUSALEM

EDUCATIONAL CHAPLAINCIES IN THE LEVANT

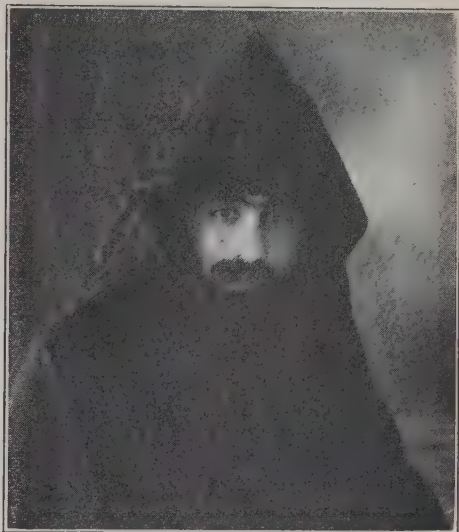
nant is often seen in the sordid villages which stand in the ruins of the once flourishing Byzantine towns, where churchless and schoolless they gaze upon the broken columns and earthquake-shattered walls of their ancestors' beautiful shrines. They wonder if there is to be any return in the future to their former happiness.

The two needs of the Orthodox people of Palestine are for a better educated village priesthood, and Christian schools for the boys and girls. We are trying now to help the Church in her program for village education. The Orthodox Church has in Palestine but fifteen schools with fifty-three teachers and 1,165 pupils. The schools are badly equipped, inconvenient and staffed by poorly paid teachers. They cannot meet the needs of the six or seven thousand Orthodox children. In Trans-Jordan the case is yet more pathetic. The sixteen village schools with their twenty-seven teachers and seven hundred children are even more needy. There through the generous benefactions of kindly people we are beginning to help, offering to match dollar for dollar.

The promotion of daily vacation Bible schools among the Orthodox through their own archbishops and priests, in coöperation with the World's Sunday School Union in promoting Sunday religious education among those who have no religious instruction in the week day school, are other methods by which we are trying to aid.

The Orthodox Church in Palestine has two great functions: The care and beautification of the holy places of our Lord's incarnate life, and the nurture of the yet more precious souls for whom He died. The Church has been greatly impoverished since the War with the loss of her great friend, the devout Russian nation. Both her tasks languish for lack of help. For the shrines which the visitor goes to see it is easier to get help than for the needy sheep on a hundred barren hills whom the tourist rarely meets. For these our Church has a special care.

The work of the Anglican Bishop of Jerusalem, the Right Rev. Rennie MacInnes, which our Church, along with the



AN ARMENIAN PRIEST

This is one of Mr. Bridgeman's first students in Jerusalem. He promises to become a leading scholar of the Armenian Church

rest of the Anglican Communion, helps support by part of the Good Friday Offering under the name of the Jerusalem and the East Mission, is another story in itself. His educational and medical work in Palestine, Syria and Cyprus, aimed to show the Moslems and Jews the glories of the Christ and to aid the native Christians, is something we may be proud to share. St. George's School for boys and the Jerusalem Women's College are two of the best schools in Palestine. There you may see Jew, Moslem and Christian, Arab, Turk and Armenian learning through common study and play under the loving gaze of our Lord to lead a life of mutual respect and helpfulness.

NINEVEH, ATHENS AND ELSEWHERE

MOSUL, ANCIENT NINEVEH, presents another problem. I crossed the deserts and paid a visit there a while ago. About Mosul are gathered the twenty-five thousand harried remnants of the once powerful and vital Assyrian Church, which in the thirteenth century had a missionary empire that spread all across Asia through Persia to India and to the very heart of China. War, persecution,

the devastation of the destruction-carrying Mongols blighted their work; and in the last war the last stronghold of the race and creed in the Kurdish mountains was assailed and the survivors fought their way to protection behind the British lines in Iraq. There they languish, a prey to malaria and to that yet more terrible affliction, homelessness.

Since the eighties of the last century, the Archbishop of Canterbury had been trying to aid them with an educational mission designed to give them the benefits of a more enlightened clergy. The work was always partly supported by Churchmen in America. The mission was broken up after the War and because the Church of England was suffering the difficulties of post-war poverty, our Church took it over. The National Council sent our second educational chaplain, the Rev. John Panfil, who is ably assisted by his sister, Miss Elsie Panfil. By schools for boys and girls and theological students and also by relief, industrial and medical work he is trying in our name to salvage the race. Their picturesque boy Patriarch, trained at the request of the Rev. William C. Emhardt at Canterbury and Cambridge is the hereditary temporal as well as spiritual ruler of his people. He looks to us hopefully. This project too is dependent on the Good Friday offerings.

And then Athens. In 1829, our Domestic and Foreign Missionary Society began its foreign work by sending an edu-

cational mission to Greece to help her recover from the centuries old domination of the Moslem Turk. After doing a splendid work with schools in Athens, Syria and Crete and under Bishop Southgate in Constantinople, we turned our attention elsewhere. The Hill School for Girls at Athens, the finest girls school in Greece, still witnesses our interest there as it is controlled through a board of

trustees of leading American Churches.

Athens now offers other opportunities. In reawakened Greece a profound religious revival has begun. The Greek Metropolitan of Athens for several years has asked our Church to send to his theological school an educational chaplain, a kind of exchange professor similar to that of the chaplain in Jerusalem. The same

urgent request comes from the Orthodox prelate of Alexandria, Antioch, Constantinople, Salonika and Roumania.

These opportunities for usefulness, influencing profoundly the life of the great Churches of the Levant as they awaken from age-long lethargy and look to the West for practical instruction, are open before us. To meet them we need more educational chaplains. The men can be found, theological professors and men of their type. Three have already offered themselves. Their acceptance, any advance, indeed adequate maintenance of our present work is now dependent on a more widespread Good Friday Offering.

THE GOOD FRIDAY authorized non-quota offerings on which this work depends have been in the past three years:

1927	\$26,726.81
1928	22,908.29
1929	25,727.96

The Budget this year is:

<i>Jerusalem and the East Mission.....</i>	<i>\$15,000</i>
<i>Jerusalem Chaplain salary.....</i>	<i>3,000</i>
<i>Mosul Chaplain salary.....</i>	<i>3,000</i>
<i>Printing and mailing promotion.....</i>	<i>900</i>
<i>Other expenses</i>	<i>3,500</i>

Out of this last item has to come partial support of the Mosul schools, the salary and travel of the Rev. C. H. Boynton substituting for Mr. Bridgeman while on necessary furlough, the latter's travel expenses, a few meagre extras in the field. By Good Friday this year there will be no balance left. Only twenty per cent of our parishes are making this offering.

Next Month—National Council Meeting

THE FEBRUARY MEETING of our National Council is in session as we go to press. A full account of this meeting will appear in our April number.

Christianity in the Japanese Home *

Through the faith of individuals, a devout woman, a girl or a small boy, Christianity is gradually transforming the home-life of Japan

By Fumi Inagaki

Wife of the Rev. Yoichiro Inagaki, D.D., Central Theological College, Tokyo

IT IS WELL-KNOWN that when the Christian faith spreads throughout any country, certain changes always take place; individual men and women, the homes and, indeed, the whole nation are bettered and uplifted. Japan is no exception to the rule. That it is in process of being transformed by Christian influences is plain to see. When I compare the days of my childhood and the present time, I cannot but feel how immensely those influences are increasing in my country today. They are not confined to external western culture.

The notable transformations which result from the power of the Christian faith seem to be much more conspicuous in a mission field like Japan than in countries which are already considered to be Christianized. There may be a great many different channels by which this Christian power penetrates home-life, but it is an indisputable fact that by the power of the Holy Spirit and under the Providence of God it is penetrating openly and in unseen ways. My own experience is very slight, but I will give a few exam-

ples of households which have become Christian homes.

A lady who was already a member of the *Sei Ko Kwai* became the second wife of a widower, a professor in the Imperial University. From the first she attended church regularly with her husband's consent, while at home she was a devoted wife, brought up her two little step-daughters as if they had been her own children and sent them to Sunday school. In time she had several children of her own, whom she brought up, too, making not the least difference between them and the others, with the result that the professor, deeply impressed by her faith and daily conduct, at last began to wish to

study Christianity, was instructed by the pastor and baptized. The children were baptized, also, and thus the whole family entered the Faith. The professor became a really sincere, faithful believer, never absent from public worship. If, on account of his professional duties, he could not attend morning service, he would be sure to go to church in the evening. As a university professor he held a very important post, but he was most humble and universally popular.



MRS. FUMI INAGAKI

*Reprinted from *The Japan Christian Quarterly*, October, 1929.

IT WAS EARLY on the morning of Ascension Day. A messenger appeared from the house of a retired military paymaster, begging the pastor to come, because a little girl there, who was a member of the Sunday school, had fallen ill and was most anxious to be baptized. The pastor lost no time in going to the house, and baptized the child. She had often been to Sunday school with her little brother and sister, who belonged to the church kindergarten. Small as she was, she had remembered the words heard Sunday by Sunday from her teacher, had drunk in Christ's teaching, had simple faith in the true God, and was therefore very eager in asking for Baptism.

Her parents came from the northern districts of Japan, where Buddhism is very strong. More than this, the father, a military man with old-fashioned ideas, had never felt much interest in or sympathy with Christianity, but his love for his child and his respect for the sincerity and earnestness of the Christian believers who often came in and out of his house, induced him to go so far as to do what his beloved child wished.

At first the little girl's illness became a little better, but after a few days she became suddenly worse and died. The sorrow of the parents was beyond words, but at the last moment the child looked up towards a corner of the room, and then gazed earnestly, exclaiming, "O God! O God!" stretched out both hands, and so fell asleep peacefully. It would seem likely that she beheld and worshipped Christ Himself, revealed to her eyes. Her face was peace itself; it made an intense impression on all around.

The effect on the parents of witnessing such a scene was beyond all expectation. They longed to follow the path of their child's faith. The funeral was held with all solemnity in the church, and most of those present were people whose names were publicly known to us and to the world, who, however, were not as yet acquainted with Christianity and had never been in church before. Some of them were so struck by the dignity of the ser-

vice that they gave up the mistaken ideas they had hitherto held about Christianity. Afterwards the little girl's parents, brothers and sisters all received Baptism, and their home became a beautiful Christian one.



IN A CITY in northeast Japan, two little brothers, children of a university professor, used to go to a kindergarten belonging to a *Sei Ko Kwai* parish. Every morning in that kindergarten, there was a service of worship suitable to children; they were taught to pray and instructed from many sides about God. So, one knows not when, a simple faith began to spring up in the innocent heart of the elder boy. He carried out at home what he learned day by day at the kindergarten, and when a teacher visited his home, his mother would say, "Sometimes when I am busy at night with guests or something, I send the children off early to bed, because it is time, but he will not go to sleep until I can go to him. And when I say, 'What's the matter? Go to sleep quickly,' he answers, 'I haven't said my prayers, so I couldn't go to sleep,' and then he prays for his parents and brothers and sisters, for the student who lives in the house and the maid, and that his parents may come to know God. He won't on any account sleep till then."

This little boy's father was a well-known scientific man, and his mother had received the highest education possible for women in Japan, and, as an educationist, paid great attention to the children's education, training them so that the free exercise of their will-power should not be impeded; but the parents had at that time no thought of going forward themselves into the path of faith. However, a little before the boy should have gone up to the primary school, he fell ill, and after a few days departed this life. The parents were in great grief for the child of so many hopes. He had not been actually bap-

tized, but because he had such beautiful, simple, Christian faith they asked for a Christian funeral, and it was held very solemnly in the kindergarten which he had loved so much. The wonderful faith of their child and the whole-hearted kindness and sympathy shown them in their sorrow by all the people connected with the church affected the parents deeply. Even the father, who up till now had thought he could solve all problems by means of science, joined the hitherto disregarded religion of Christ with fervor. When this astonishing news became known in the university, quite a sensation was aroused among his colleagues.



ONE AFTERNOON TWO little girls called on a *Sei Ko Kwai* pastor. Both were in his Sunday school; the two were good friends; one was a Christian, while the other had been brought by her to school and now came to tell the pastor of her great desire to be baptized. The pastor, after inquiring as to the approval of her parents and as to whether she really understood the Christian teaching and had the required faith, baptized her. The mother and elder brother were present at the service. She was then in about the third year of the primary school. From that time, with her sincere and lovely faith, shining all unconsciously as a light in her home, she was influencing her parents and elder brother. In time, the mother, led by her, began to come to church and was in due course baptized. This girl always had high marks at school and on leaving the primary school she passed the entrance examination for a girls' school in Tokyo. But first she was confirmed. After entering the girls' high school her life of faith and her school work both progressed prosperously, but during the following winter an attack of the then prevalent type of cold led to an illness of more than ten months. Her

mother came up to Tokyo and nursed her, but at last God's call came and she passed away. Even in the intense bodily weakness of the long illness, she never made anything like a complaint of suffering, but always endured everything peacefully and cheerfully, to the admiration of her doctors and nurses. And though so young, she stood firm in the Faith, often receiving the Holy Communion and always having comfort in her heart. When the boarding-house mistress at her school heard that there was no longer any hope of recovery, she felt anxious about the child's preparedness, but at first hesitated to ask her about it for fear of depressing her. However, one day she asked, "Are you ready to meet death?" to which the girl answered quite naturally, without seeming at all upset, "Yes, I am prepared to be called into the presence of our Lord." The teacher was not only relieved but amazed at her calmness of manner, so far beyond her years. The father was at that time a professor in one of the imperial universities and later became its president. He could not but be moved by the burning faith of his little daughter, the patience under suffering which that faith gave her, her gentleness to all around her and the peace and joy, unclouded by any shadow, of her dying hours. Accordingly this famous professor wrote a letter from Tokyo after the funeral to the pastor of the church where his child had been baptized, saying that he had been brought by her death to the knowledge of God and wished to receive Holy Baptism, which he did, after due preparation, as well as the elder brother. Thus one grain of wheat falling into the ground brought forth fruit, and one more Christian home was given to Japan.

We have now seen how through simple faith and good example whole households have believed and have been transformed into beautiful Christian homes. Truly the works of the Holy Spirit are marvellous! Such instances are probably becoming more numerous every day and Christianity is little by little penetrating the home-life of our land.

Noted Negro Church Leader Retires

Archdeacon Russell, founder and principal of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, relinquishes its leadership

AFTER FORTY-TWO YEARS of active service as principal of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, the Ven. James S. Russell, D.D., became on January 15, principal-emeritus. He is succeeded by his son, the Rev. J. Alvin Russell, who for some years past as vice-principal, has been the administrative head of the school.

St. Paul's School was begun in a very humble way by Archdeacon Russell. The land on which the first building was erected and the material which went into that first building were paid for by Dr. Russell's own note endorsed only by himself and his wife. Half a dozen boarding pupils and three teachers constituted the first student body and faculty. The great work which Archdeacon Russell has done for Negro education since 1888, recognized by the Harmon Award of 1928 (See April 1929, SPIRIT OF MISSIONS, p. 249) is evidenced not only by the great school as it stands today with sixteen hundred acres of land, thirty-five buildings, eight hundred students and fifty-five officers, teachers, and other employees, but by the lives which have been touched and the confidence and respect in which it is held by people of both white and colored races in

Virginia. Locally the school is regarded as a valuable asset. And well it may be, for through its influence the Negroes of Brunswick County are among the most law-abiding and thrifty in the state.

Through the years the school has had one thousand graduates and twelve thousand undergraduates who have come from almost every state of the Union, as well as from Cuba, Porto Rico, Haiti, Santo Domingo, Jamaica and Africa. The largest and best known school of the American Church Institute for Negroes, it is fully accredited by the Board of Education of the State of Virginia and endorsed by the great educational foundations such as the General Educa-

tion Board, the Slater Fund, and the Rosenwald Fund.

Under its new principal the prestige and influence of the school may be confidently expected to continue to grow. Mr. Russell is a graduate of Oberlin College and of Philadelphia Divinity School, and has done graduate work at the University of Pennsylvania and Teachers College, Columbia University, from both of which institutions he received the degree of M.A. He also holds a Normal School diploma.



ARCHDEACON RUSSELL

***T**HE South today is in a better temper for providing the black man with education than it has ever been; the movement is onward, it is slow but sure.—SAMUEL CHAPMAN ARMSTRONG.*

Modern Industry Invades Liberia

Bishop Campbell visits one of the Firestone rubber plantations in his diocese and tells of its contributions to Liberian life

By the Right Rev. Robert Erskine Campbell, D. D.

Sixth Missionary Bishop of Liberia

"BISHOP, HOW WOULD you like to ride out to see our plantation on the Du tomorrow?"

Mr. Donald Ross, the general manager of the Firestone Plantations in Liberia put this question to me one day early last year. I never had made an official visit to any of these rubber farms so I seized the opportunity with a certain greediness. Indeed, I felt very glad to be able to see things fully for myself.

It was still early morning when Mr. Ross came in his car to get me. We, for I must not forget to mention that Monsignor Ogé of the Roman Church was along too, sped along the forty miles of road at what seemed to me a breakneck pace. Up and down the hills, over bridges of concrete, through some big bush past some Liberian farms and settlements, at last across a long plank bridge shaped like a hockey stick, when Mr. Ross announced, "This is number five."

I knew that we had crossed more bridges than that, so I had to play the tourist and ask, "Five what?" "Oh," said Mr. Ross with a smile, "Section five. We have the twenty-five thousand acres we have cleared and planted all marked out into eight sections, and this is what we call five."

I was astonished. The great tangled forest, as far as the eye could see, had been stripped off the hills. The engineers had built excellent dirt roads. Here and there stood clusters of the company's neat white houses. But the amazing sight was the endless miles of young rubber trees, set in rows, just like grandfather used to set out his apples or plums.

Then, too, there were the gangs of laborers, native men all of them, from way

back in the forest, who waved and shouted to us as we sped along. These men are recruited by Firestone agents through the local native chiefs. They come to work for a definite period, usually several months, and receive a shilling (twenty-four cents) a day for their toil. They pay for their own food, of course, but the company supplies them with quarters and any necessary medical attention free. Incidentally, this one shilling a day is a fair wage for unskilled labor in West Africa.

It would take too long to tell of the three or four dozen fine young Americans we met, all highly skilled men; but I must, even at the risk of discrimination, mention one, Mr. Gaule, the head of the trade school, in which he takes the promising young natives and gives them a tiptop training in various branches of machinery and other handicrafts. Some of their furniture which I have seen would compare favorably with any. The boys take the native woods and produce anything you could ask for, with both accuracy and beauty. Then, too, raw young fellows from the country are taught all about electric and gasoline engines. I saw a crowd of them reassembling a big three-ton truck, after they had taken it to pieces for repairs. Knowing, as I do from long experience, how crude these wild native boys are, I can only marvel. I hope that at Cape Mount we may some day be able to produce results like these. Do I need to remind you that at Cape Mount is our own Church school where right now we are putting up and equipping a new industrial building?

The *Funtumia Elastica* (rubber tree) will grow only in a hot climate. It is

hard to describe hot weather in cold print, but try to imagine a land that has no winter, where mosquitoes sing all day and all night. Try to picture a long, very rainy summer from April to October, and a winter hot and dusty and dry, with the thermometer rarely sinking under seventy the whole year 'round. Such is the weather where the Firestone rubber trees are growing.

Now, before we return to Monrovia, let me take you to a couple of places on this huge plantation. The Du River forms almost the entire eastern boundary of the twenty-five thousand acre tract. At one place on this stream, about forty miles from its mouth, is the wharf where small steamers and launches land after they have made the trip up from Marshall Junk. From here too are shipped in small boats the pads of raw rubber, which after manufacture, become those fine automobile tires on which we roll about so grandly. This raw rubber looks like butter-scotch, but in pieces that would better suit Brodobadnag, or some of his cronies. One square would make a month's supply of candy for any of us. That wharf is a mighty busy place, and picturesque too. The white men wear big sun helmets and carry perhaps a light walking stick. The civilized Negroes wear the same clothes as we do, but the native laborers, pushing and hauling, and shouting in the blazing sun, show their good sense by keeping on as little as possible.

By this time the sun was getting low, and I had visions of *chop* (dinner) wait-

ing for me in Monrovia. But Mr. Ross before starting, carried us to see one more thing. That was how the native laborers eat and sleep. The company has built for them many groups of thatch and wattle houses, such as are found in all the villages of the land. When we drove up to the particular settlement we expected to look at, we found a long line of men already drawing rations. There may have been a hundred or so here. If one feels staggered at the sight of one hundred pans waiting to be filled with rice, what must be the sight of eight thousand of them! Yet, that is the number of men who work on the plantations every day. What impressed us was how happy and care-free they all seemed, all well fed, evidently.

In conclusion, let me answer once for all a question that has been asked me a thousand times over. In the United States people constantly inquire "What is Firestone doing for you?"—just as though the company were a philanthropic institution charged specially with the support of the Church. From the company we receive no official recognition, but from the officials and employees alike we receive personally all possible courtesy and attention. By giving us moral backing, by sending out a high class of white Americans, by rendering active assistance in such matters as sanitation, road building and public welfare, by setting up a trade school for the native boys, the Firestone Company offers great encouragement, and is worthy of all praise.

Evangelism at St. Andrew's Hospital, Wusih

SOMETIMES IT IS possible to point to results in the way of definite additions to the numbers of disciples of Christ coming from medical work. An annual report from St. Andrew's Hospital, Wusih, China, states that:

"Several years ago there was a patient who stayed in the hospital as long as four months. Every day he listened carefully to the Christian doctrine that was preached to him or to others. After his recovery he returned to his native village, which is about thirty miles from the

city, and proclaimed to his village folks what Christianity can do for Chinese people in the way of saving souls and healing bodily diseases. Six months afterward he brought a dozen persons to the church and five of them are now baptized."

The story of the beginnings and development of St. Andrew's Hospital is graphically told in *Leaves from the Notebook of a Missionary Doctor* (The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., 25 cents).

Relieving Human Suffering in Cuba

These vivid pictures of human needs met by our missionaries in Guantanamo are typical of social conditions throughout the Island

By Sarah W. Ashhurst

Principal, All Saints' School, Guantanamo, Cuba

A MESSAGE ARRIVES at All Saints' School, Guantanamo: "Will the *Americana* come to the jail? There is a sailor there who can't speak any Spanish. He wants some English papers or magazines to while away the time of his enforced idleness." Of course, the *Americana* goes to the jail with magazines and sympathy and words of cheer, and finds a sailor who has missed his ship and gotten into trouble in port; but a nice sort of chap after all, whose greatest fault seemed to be the lack of power to make himself understood.

Another day the judge's secretary comes to the school, "Will one of the teachers go over to the court to interpret for the judge? Two American sailors have gotten into the toils of the law, and the judge wants to give them a fair hearing with an unprejudiced interpreter to represent them." Miss Mercedes Cubría at once volunteered, while I took her class. She found the chaplain from the Naval Station with the two sailors, all unable to speak a word of Spanish, and very grateful for her services as interpreter.

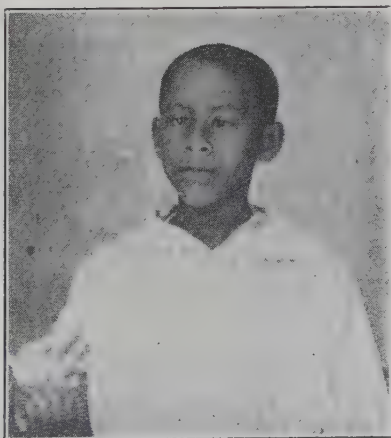
A young woman is engaged to be married to a young man in the Navy, and he has made an allotment from his pay. She has some papers from the paymaster to sign, but does not understand the

legal terms, nor where to sign, so she comes to the school for explanations. Another young woman has a sweetheart in the Navy, but cannot read English well enough really to understand his letters and comes to have her love letters interpreted!

Again, a message comes. "Will the *Americana* go to see a poor widow, whose son is very ill with tuberculosis?" After much difficulty the house is found, a family hitherto unknown, but in great necessity. Some financial help is given. The younger daughter, Monona, is provided with some clothing from a missionary box, and received into the school on a scholarship. She proves to be a very lovable child, obedient and studious. The brother died, and an older sister, also tubercular, was watched and helped during her illness. In the meanwhile, Monona was

confirmed by Bishop Hulse. The older sister died, and now the mother and Monona have gone to the country, to the great benefit of the health of both.

Last November, at the distribution of fruits from the Harvest Festival at All Saints', we were asked to take an interest in a couple of old sisters, formerly school teachers. They lived in a little house, decayed to the point of tumbling down, in which they had lived



A CASE FOR THE NAVY DOCTORS
Through the help of our missionaries,
glasses were prescribed to help correct
this boy's cross-eyes

for forty years. The Rev. J. H. Townsend, jr., rector of All Saints' Church, and the *Americana*, with the rectory Ford piled high with baskets of fruits and vegetables went from place to place on our list where there were sick members of the flock, or families where we knew the father had been out of work, including several families not of our fold, but in which we knew there was real necessity. This was our first of many visits to the old ladies. One of them was bed-ridden, having had a broken hip for eight years, and having been blind for twelve years. We were able to do many little things for them until one day in January we heard that the old lady was dying. Our nurse, Miss Mercedes Cubría, and I, hurried there right after school. She was conscious, but evidently very near the end. She was murmuring "*el cura, el cura*," "the priest, the priest." She wanted absolution. They had sent for a Roman priest three times, but all in vain, as none of the priests would walk that far. The old ladies did not have the forty cents necessary for coach hire, but we gave the requisite forty cents so that she could receive absolution from her own Church and die with an easy conscience. On talking with her sister we found that she would be sincerely grateful if Mr. Townsend would come for prayers for the dying, so after the evening service we returned at about nine o'clock and found her sister unconscious and fast slipping away. She died an hour later and the sister and her niece, who is herself quite an old woman, were so grateful when Mr. Townsend promised to read the burial service the next day. They said frankly they could not possibly afford to pay the Roman priest for a burial service. I never saw anyone more grateful for the offices

of our Church than those women were.

To live in a town without a resident oculist, often entails unnecessary suffering, so when on a number of occasions, the fleet has been in the bay, the Navy doctors of the hospital ships *Mercy* and *Solace* have aided children of All Saints' School. I recall especially two boys who were seriously cross-eyed, and who were helped immensely through corrective glasses which we helped them secure.

A little deaf-mute girl, Lula, was taken down to be examined by the Navy ear, nose and throat specialist to see what could be done, to assist her in learning to talk. He decided that it was a case for a training school; that no operation could help. Her eyes and ears are seriously affected, so that her sight and hearing are very defective. Her mother is dead, and the people with whom she lives, while very kind to her, had never made any effort to teach her to speak. Her communications were entirely made by signs and unearthly screeches and squeals. Now every afternoon Miss Nedwill, our primary teacher, gives Lula an hour of instruction in the art of talking; teaching her most painstakingly to articulate sufficiently to be a little understood, so that her grunts and screeches begin to resemble words, and one can make a shrewd guess at what she wants to say. Miss Nedwill is teaching her to read and write a little, and to sew, which she loves best of all. She is learning to make a hooked-rug with the class Miss Nedwill has every Wednesday afternoon after school, and no girl could be prouder of her work than Lula is of hers.

This Christian service in Cuba results in extending the Church's Mission in this Island, and helps in bringing in the Kingdom of God in this very fertile corner of His harvest field.



Oklahoma—Our Last Frontier

The Church in Oklahoma is moving forward
but if it is to keep abreast of the times
Bishop Casady must have our active support

By the Rev. Hiram Rockwell Bennett

Rector, Christ Church, Williamsport, Pennsylvania

Part Four

THE BUSY ENERGY of the American Southwest has permeated every parish and mission of the Oklahoma of 1930. Bishop Casady began my pilgrimage of his district at his own doorstep. We went a few squares from his house in Oklahoma City to a fine plot of ground, bought and paid for, awaiting the organization of a mission and the erection of a building. This is different from much extension work in the past. How many mission priests, with their congregations, have agonized in stores or private houses, waiting for the acquisition of ground and a building!

The modern bishop, however, must have the foresight of a city planner; and Dr. Casady is well aware that Oklahoma City is growing at the rate of two thousand persons a month. He knows that the cotton patch of the autumn of 1929 will within a very short time become the center of a real estate development, to meet which he has provided a fine site for a church property.

At the same time, there came a request to the Bishop from a group of people on the other side of the city for a mission among them. In still another section of the capital, the people of St. John's Church, under the leadership of the Rev. Eric Montizambert, had completed a new and attractive church building.

It was indeed an attractive glimpse of the new phase of the Church's work in Oklahoma that I saw that first day. The people are enthusiastic. And I knew why, when I was permitted to visit a session of the officers of the Bishop's Council of Women. These fine workers have gath-

ered into one group all of the Church's activities, in so far as they affect women. There was no lost motion at the meeting, and every department head knew exactly what she wished to accomplish. It was an inspiring sight, and I was not surprised, when later I looked through the annual reports and found that the triennial U.T.O. presented in 1928 at Washington contained nearly three thousand dollars from the women of the Missionary District of Oklahoma. As for the Corporate Gift, the triennial report showed that the women of the District had turned in \$522.37; \$22.37 more than the quota. Thus the secret of the Church's growth in Oklahoma is that there are a good many "twainers" there. (See St. Matt. v:41.)

It could not be anything but enthusiasm that made the faithful people of St. Paul's Cathedral carry on all through the years, until now, under the leadership of the Very Rev. James Mills, the Church takes a prominent part in the religious life of the capital. And, what should shame many an eastern parish that aspires to local leadership, it has not neglected to pay its full quota to the national Church.

That spirit is probably the reason for the remarkable growth of St. John's, Oklahoma City, which, in spite of being confronted by the normal American problem of a shifting population, has in three years trebled its communicant list and erected a new church building. Perhaps one reason for this growth is the rector's weekly visit to the Chamber of Commerce, from whom he receives lists of newly-arrived families on whom he immediately calls.



OKLAHOMA CLERGY CONFERENCE AT KING HALL

Bishop Casady is fifth from the left in the front row. Seated at his left is the Rev. Richard Trelease who led the Conference on the Church's Program

My next glimpse of the work in Oklahoma was of the clergy conference at King Hall, at the University of Oklahoma, Norman. Mention has already been made of this institution and Bishop Brooke's wisdom in establishing it. (See January SPIRIT OF MISSIONS, page 28.) The Church, however, has not kept pace with the growth of the University. We have practically the same plant of a score or more years ago, with the exception of a pretty little chapel which Bishop Casady erected a few months after his coming to the District.

The Rev. John M. Evans, until recently our chaplain at King Hall, was able to influence profoundly the life of the faculty and of the students. The president of the University, Dr. William B. Bizzell, is appreciative of the work of the Church and her chaplain; and from all sides one learns of the healthful religious and cultural influence of King Hall and St. John's. But the work is limited because of a totally inadequate plant.

It was easily apparent that the Church must concentrate on the educational centers of Oklahoma. For there the young men and women, many of them coming for the first time into contact with our Church, find a ready answer to the intellectual and religious problems which

confront the youth of Oklahoma. At Norman there are good-sized confirmation classes. And at the same time there comes a steady stream of inquirers to the chaplain for information about the Church and her life.

This is also true at Stillwater, the seat of the Oklahoma Agricultural and Mechanical College, where there is a better plant with an attractive chapel and parish house. Both the chaplain and his wife, the Rev. and Mrs. Alvin S. Hock, are on the teaching staff of the college. Here, as well as at Norman, the Church begins to exercise an influence which permeates to distant parts of the State. As a concrete example of this, I am reminded of Mr. Hock's presenting to Bishop Casady a fine family of brothers and sisters who came to Stillwater for their education. They were enthusiastic, and when their parents came to visit them they introduced them to the Church. It was not long before the older folks received Confirmation, and when they went back to their town in western Oklahoma, they bore with them the promise to organize a mission there. Thus the germs work. But at present there is a limit, a sad limit, due to a lack of funds. One might multiply these tales of college students becoming active missionaries, but one may bring a fine invest-

ment in the Church's Mission by making it possible for Bishop Casady to develop the work of caring for the eager youths of Oklahoma.

But to return to the clergy conference at Norman. With but few exceptions, every priest of the District, and many laymen, came to learn about their part in the Church's Program, under the leadership of the Rev. Richard Trelease. It was apparent that when Bishop Thurston laid down the reins some years ago he had left the Church well organized, and with a definite plan of evangelism. This Bishop Seaman of North Texas, in the few months as *locum tenens*, was able to conserve; and now Bishop Casady has the territory well assigned.

There are about thirty clergy at work in Oklahoma, including two priests for the colored work. The Ven. LeRoy W. Doud, Archdeacon of Eastern Oklahoma, with headquarters at Norman, has supervision over ten places, with some three hundred communicants. But to travel between these stations involves a vast amount of mileage, and the modern archdeacon has thanks to offer for the automobile and for good roads.

The Archdeacon of Western Oklahoma, the Ven. Herbert B. Morris, is investing much of his time in the organization of an association of missions, centered at Clinton, where he lives. He has ninety communicants scattered in nine counties, covering about one-fourth of the State. He visits constantly, and, having formed contacts with the farmers and with the Indians, brings his groups into the town churches for sacraments and other ministrations.

As has been noted, Oklahoma has few, if any, country crossroads centers, such as exist in the East, with a church and store. It is a state of small towns, each of which has all of the conveniences and inconveniences of towns from two thousand to three thousand population. The mission of the Church in these rural sections is to establish contacts with the agriculturists, white and Indian, and bring them to these centers.

The pastoral life of the village priest, who visits constantly and sympathizes with his newly-made friends, seems to be the secret of the advance of the Church in the mission field. This is the tale of the clergy who were gathered at the con-



KING HALL, NORMAN, OKLAHOMA

This residence for women students at the State University made possible through a bequest of Mary Rhinelander King, has been a powerful influence in attracting not only students but many of their parents as well to the Church

ference at Oklahoma, and this is the tale which I saw and heard as I rode over the State with Bishop Casady.

At this distance, one can see the discouragements of the clergy who are placed in a pioneer position in communities, many of which have long been served by the older bodies of American Protestantism. Often the churches are inadequate, and many cures lack parish buildings, to say nothing of other needful equipment. It is discouraging for a fine priest to be shunted off on a back street in a small building, when he is eager to proclaim the life of the Church to the whole community. It is a problem.

Yet it is the ordinary mission problem; and if one looks less at himself and more at his task, as these men in Oklahoma do, one becomes thrilled and enthusiastic at the opportunity. Thus, in Chickasha, a town of eighteen thousand, and the seat of the Oklahoma College for Women, we find a good little plant. There are seventy-five communicants; and twelve of the faculty of forty-four in the college are members of the parish. Here the Rev. K. W. Hill is extending the mission of the Church loyally and intelligently. At

Ponca City, a town of the same size, the story is quite the same. The Rev. Harry L. Virdon, the rector, finds that the Church appeals particularly to the adults; the majority of those confirmed having been previously quite agnostic.

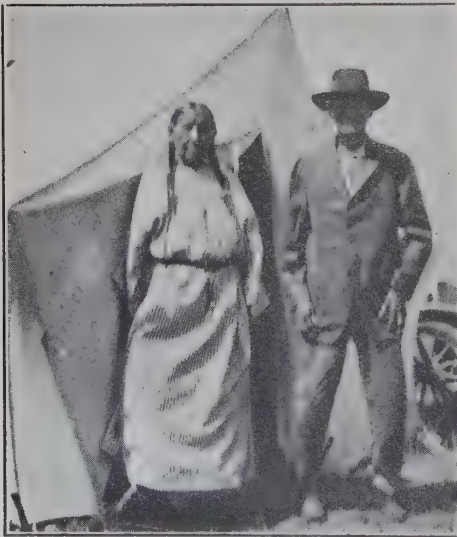
Would that we might tell in detail the stories of these priests as they related their problems and their hopes! They are alive to the need of the simple Gospel of our Lord, as presented by our Church. They are doing their best to make the lay-folk of their congregations live down the inferiority complex, so frequent in some quarters.

Another town, Holdenville, has come through the throes of this experience. This is a town of ten thousand, and for twenty-five years a faithful group of lay-folk struggled along without a resident priest. They were ministered to by the archdeacon, who was obliged to travel a thousand miles for service. Now, however, they have a resident pastor, the Rev. H. E. Toothaker, M.D., who finds the loyalty of his people expressed in these words of his people said to him not long ago: "Tell us what the Bishop wants us to do. We'll do it!"

Another priest is proud of the "spirit of punctuality in his congregation." And well he might be. One of his women conceived the idea of entering the cooking of the various guild members in the county fair and donating the prizes to the parish. This is but a sample of the ingenuity one finds in the isolated groups in Oklahoma.

And then there are the Indians! They present at once a problem and an opportunity. Oklahoma has the distinction of being served by one of the first Indian deacons, the Rev. David Pendleton Oakerhater, now verging on ninety, whose ministry dates from the early days of Bishop Brooke.

About a third of all the Indians in the United States live within the jurisdiction of the Bishop of Oklahoma. Some of them are on reservations, some of the young folks are in the government schools, while some live in the villages and larger towns. At Pawnee, there is a



THE REV. AND MRS. D. P. OAKERHATER
One of the first Indian deacons of the Church
whose ministry goes back to the days of
Bishop Brooks

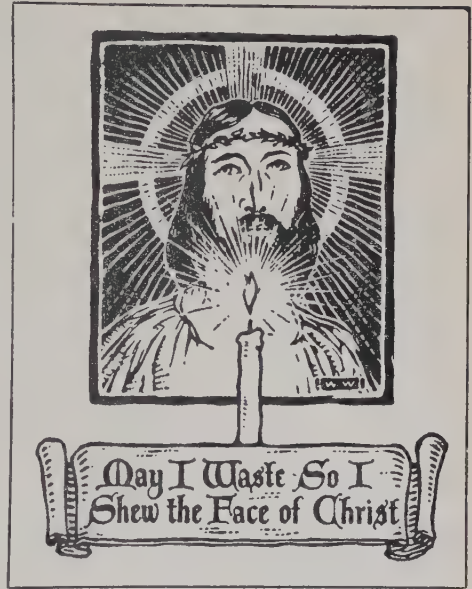
large group of Indians. Their leader, Chief Matlack, is a graduate of the Government Indian School lately at Carlisle, Pennsylvania. As a licensed lay reader, he assists the rector of the parish in the work among his own people.

There are a few colored congregations, ministered to by clergy of their own race, who live, respectively in Oklahoma City, Tulsa, and Muskogee. In each of these cities work is being done toward relocating the rapidly expanding work among the Negroes.

As in other sections of the Church in America, a growing interest in Christian social service is evidenced by the parochial clergy through their ministrations to the local community. The state prison at McAlester, and the tuberculosis hospital at Clinton, as well as the state insane asylum at Vinita, receive the regular ministrations of the resident clergy. The Rev. James H. Reedy, for many years on the staff of Trinity Church, Tulsa, has long devoted much of his ministry to visitation in the hospitals of Tulsa; and this pastoral contact is one of the strong assets of the growth of the Church in Oklahoma.

As elsewhere in the United States, there is a growing group of the Young People's Service League, as well as an active Department of Religious Education. This latter body has succeeded in obtaining the coöperation of all of the parishes and missions, while a majority of the Church schools have adopted the Christian Nurture plan.

Oklahoma has long since ceased to be a frontier in civil and commercial life. If it still remains a frontier in the life of the Church, it is because the people back East and North, who are near the base of supplies, have neglected her. It has been a liberal education for me to get outside the routine of my parish and make this survey of one of the most interesting parts of our United States. Every layman and laywoman who is apathetic about missions ought to go and see how the Church uses the mite of money which



is given for the extension of Christ's Kingdom among men. A trip would be a good antidote for the selfishness of many parishes who are behind in their apportionments. Why are they behind? Because they never look ahead and beyond their own confines.

And this reminds me of a chat with Bishop Casady, as we traveled east, I homeward and he to New York.

"Has the Church in Oklahoma a seal?" I asked him.

"No; we never had one. So I took the liberty of having the inscription of my bookplate engraved on my episcopal ring. Here it is."

I took the ring and saw engraved there in the amethyst the face of our Lord, and around it these words: "May I Waste So I Shew the Face of Christ."

And so it is. Not until we in the Church waste ourselves will the world see the Face of Christ.

This is the last of a series of four articles on the Church in Oklahoma. The preceding articles appeared in THE SPIRIT OF MISSIONS for December, 1929, pages 769-73, January, pages 25-8, and February, pages 117-21.

The Way Is Clear—Go Forward!

General Convention calls us to carry forward
now the Advance Work Program providing
170 separate and definite projects of work

WITH THE ANNOUNCEMENT of its Advance Work Program; a program that is possible, practicable, reasonable—the Church prepares to go forward.

Advance Work is *new* work, not maintenance. In the Advance Work Program, there is provision for new church buildings, parish houses, hospitals, student centers, rectories, mission buildings, land, equipment, dormitories and schools, as well as such miscellaneous necessities as a water system, a heating plant and a motor launch for the use of a missionary bishop and his helpers.

This very considerable amount of new equipment in all mission fields, domestic and foreign, will provide adequate tools by which our workers may produce maximum results. Such provision will, in addition, bring to the missionaries new spirit, improved morale and freshened enthusiasm. For long their efforts have been handicapped by lack of such material aid; now they will realize that the Church at home is really with them and that there is a real acceptance of the commission to go forward.

The present Advance Work Program is the result of very deliberate and careful planning and of an experience of many years. Prior to 1920, when the National Council was organized and a unified budget adopted, the new buildings needed for mission fields were obtained through personal appeals by the interested bishops or other missionaries. Consequently several fields were developed, not in proportion to their respective needs, but in proportion to the ability of their representatives in raising money and to the number of their friends. The whole Church has now taken over the task of providing such

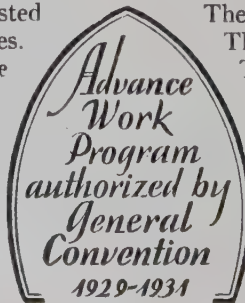
equipment, and by action of its General Convention and its National Council has adopted a program covering every field.

In the period from 1920 to 1928 the Church had before it a statement of the needs for new equipment, but the gifts of the Church were far below the amount needed. The total amount received during these nine years was only \$1,536,677.66, as against approved needs of \$12,900,000. This inadequate response was due chiefly to a lack of organized effort throughout the whole Church at a specific time and also to the fact that the dioceses did not seem to feel a deep sense of responsibility for their share in the undertaking. Now every diocese, every parish and every individual has the opportunity to make an adequate response as an expression of their desire to go forward in the Lord's business.

The present Program is the direct outcome of action taken by General Convention of 1928, in adopting a specific plan for providing these new buildings and equipment. The first step in this plan was the appointment of a committee to select from the needs presented by the bishops of the Church and others, the projects most deserving and most needed at this time. The committee was as follows:

The Right Rev. Philip Cook, D.D.
The Right Rev. W. L. Rogers, D.D.
The Rev. Frank H. Nelson, D.D.
The Rev. Oliver J. Hart, D.D.
Mr. E. Edwin Michael
Mr. Charles B. Warren
Mr. Whiteford R. Cole
Mr. J. Nicholas Brown.

To coöperate with this committee the President of our National Council appointed the following committee:



THE WAY IS CLEAR—GO FORWARD

The Right Rev. H. St. George Tucker, D.D.

The Rev. George Craig Stewart, D.D.
Mr. William G. Peterkin.

These committees then secured from the bishops of dioceses and missionary districts throughout the Church, information as to their most urgent needs for new buildings and equipment. The mass of information thus received was studied with most painstaking thoroughness. The askings submitted to the committees amounted to \$3,848,000. From this a total of \$1,530,000 was selected as being the most vital and immediate needs.

While reluctant to omit such a large amount of new work from the Program, the committees and our Council felt that the total should be one well within the ability of the Church to meet during this triennium.

The list of projects includes askings from fourteen dioceses, fifteen continental missionary districts, and all the extra-continental, Latin-American

and foreign districts. It is important to note that the Program as presented conforms with the original resolution of General Convention, to the effect that stress be placed on strategic points in the domestic field. Of the entire program \$399,100 is for work in domestic dioceses

and missionary districts, and \$548,900 for the American Church Institute for Negroes and extra-continental districts, a total of \$948,000 to be expended in work under the American flag, against \$582,000 to be expended in foreign fields.

"WHERE IS NOW THEIR GOD?"

"THE heathen in his blindness bows down to wood and stone." Very true! But when he is brought from blindness into the light of Christ, is a mud hut or a ramshackle rented store building a fitting environment for his spiritual development? We teach him that our God is great and glorious; that nothing is too good for Him; that His house is sacred—yet any old shack is good enough for a church.

We teach him that our priests are men of God. He sees the rectory, a house often much inferior to any other white man's dwelling, proving to him that our priests are not such important men after all.

We teach him that God cares for the mind and body of man as well as his soul. Yet he sees our schools and hospitals run down from lack of proper equipment to accomplish the task they are put there to do. School buildings dark and badly ventilated. If it happens to be an industrial school, little or no equipment to carry on the practical work. Hospitals lacking an X-ray, without which modern surgery is in the dark.

What can he think in the face of all this evidence? We can almost hear him say, as he looks around and sees the dilapidated rectory, the poor church and the inadequate school and hospital, "Where is now their God? This great God above our old gods, who cares for His people? Surely His people do not think Him so very great?"

Fanciful? No, reality! The remedy? The Advance Work Program! Practical, visual acknowledgment of the greatness and the power and the glory of our God. The effort to do God's work in a way that will show our belief in His majesty.
—ROBERT P. FRAZIER, *Director of Advance Work.*

The Advance

Work Program as finally revised and approved includes approximately 170 separate and definite projects of much-needed work, ranging from an item of seventy thousand dollars for new buildings and equipment for St. Luke's Hospital, Shanghai, China, down to two hundred dollars for land and outstations among the Tirurai, at Upi in the Philippine Islands.

The decision was then reached that this Program should be presented to the Church early in 1930 with an effort to conclude the endeavor during the Epiphany season of 1931.

There is to be no assignment of quotas to dioceses, but each diocese is to be requested to undertake certain definite projects of the Program, and to hold

itself responsible for their completion by the end of the Epiphany season, 1931. Doubtless dioceses, after accepting their groups of projects, will ask parishes, missions and individuals to undertake, in like manner, the completion of definite pieces of work within the time designated. Many

opportunities are offered for memorial gifts by parishes or individuals.

Our National Council, through its Field Department, will be prepared to submit suggestions for promoting the Advance Work Program, as well as detailed information concerning each project, in order that the people of the Church may be thoroughly informed. Thus the people will be able to visualize their accepted projects in terms of bricks, mortar, tile, plumbing and the other physical constituents making up each complete structure.

The Church has responded, always, to appeals for definite things in its missionary enterprise. The Advance Work Program affords the opportunity of supplying actual, tangible equipment, *tools*, for the

promotion of the Church's Mission in all the fields in which she is at work.

The needs are real needs, vitally affecting the work. They have the authority of General Convention behind them. Any of them may be investigated by interested persons. They are offered to the Church as opportunities to go forward; *opportunities*, not onerous tasks. It is believed that as dioceses accept their projects, this unified effort to advance the world work of Christ's Church will result not only in new life in the mission field, but in a revival of interest and consecration in every parish and mission at home. This is evangelism—the will to work for the extension of Christ's Kingdom throughout the whole world.

Kuling American School Reopened in China

THE RETURN TO the Yangtze Valley of missionaries with children of school age created a distinct need for the opportunities afforded by the Kuling American School closed since the winter of 1926-27, following the necessitated evacuation of the Yangtze Valley. Early last summer the school reopened for its thirteenth year with thirty children enrolled in the nine grades offered. Mr. A. H. Stone, headmaster since 1919 is in charge, assisted by two teachers, one a former member of the staff, and three missionary mothers, Mrs. G. F. Jenkins of Hunan, Mrs. L. H. Roots of Hankow, and Mrs. S. H. Littell, also of Hankow. Mrs. Jenkins and Mrs. Roots assisted during September and the early part of October, and Mrs. Littell the whole of the fall term. The Rev. S. H. Littell, D.D. (now Bishop of Honolulu), loaned to the school for the fall term, acted as school chaplain in addition to assisting on the teaching staff. While the enrollment last term was less than a third of the number registered when the school closed in 1926, it is extremely gratifying.

During the time that the school was closed none of the property was molested. There was, however, serious deterioration

of exposed woodwork which was in slight need of repair at the time the school closed. These repairs have been made and the whole school plant is now in excellent condition. The central steam heating plant, to which friends both in China and America contributed so generously, has been completely installed and is working in a most satisfactory manner. The heating plant replaces some thirty or more coal stoves formerly required to heat the main building, comprising dormitories and classrooms; and in addition to keeping a more even temperature in the building, has reduced to a minimum the ever constant danger of fire.

The Board of Trustees has recently approved of the purchase of all the athletic grounds of the school, which, though developed by the school and used exclusively by the school during the school year, belonged to the Kuling Estate. There is certain other property which it is hoped that the school may acquire in the near future in order that its source of water supply may be adequately protected.

Miss Cornelia M. Richardson, who for four years, 1922-1926, was instructor of music, has returned to the school for another period of service.

The Spirit of Missions

PICTORIAL SECTION

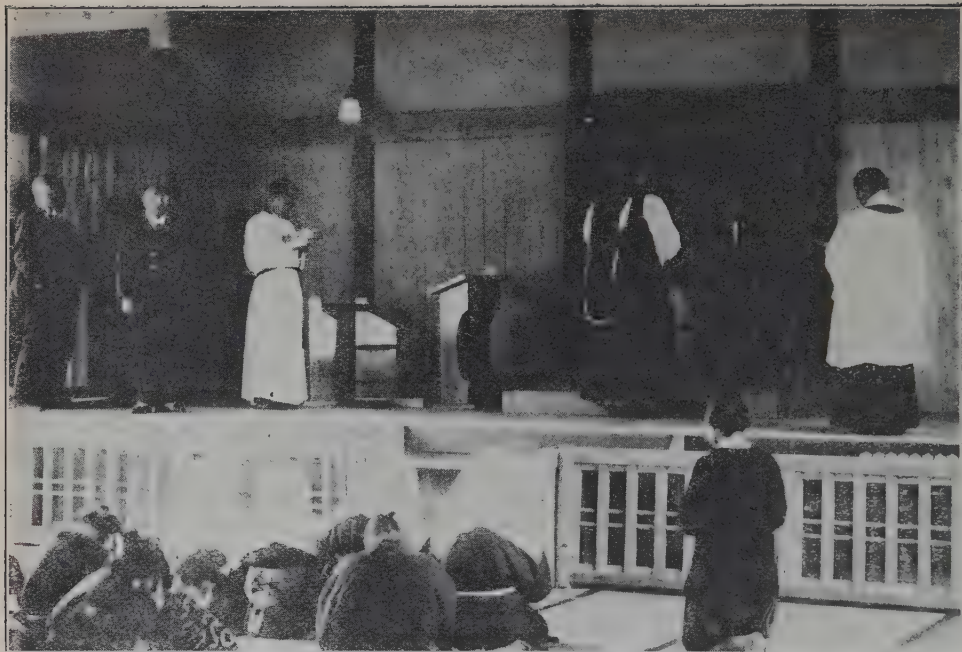
Eight Pages of Pictures from the Field



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A RIVER-SIDE LAUNDRY IN PORTO RICO

In order to enable the workers in Porto Rico to better meet conditions in the island, there is held an annual winter conference of Church workers. This year it was at St. Andrew's Mission, Mayaguez, January 18-18



CONFIRMATION SERVICE, SHINJO LEPER HOSPITAL, JAPAN

After working many years with inadequate equipment, the Church was given an adequate room for meetings, the recent opening of which was featured by the Confirmation of four lepers. (See page 184)



NEW CLASSROOM BUILDING, ST. MARGARET'S SCHOOL, TOKYO

Its material fabric entirely destroyed in the earthquake of 1923, St. Margaret's has carried on valiantly in the face of hardship. A new chapel which is also under construction was provided by the last U. T. O.



PUPILS, KULING SCHOOL, CHINA

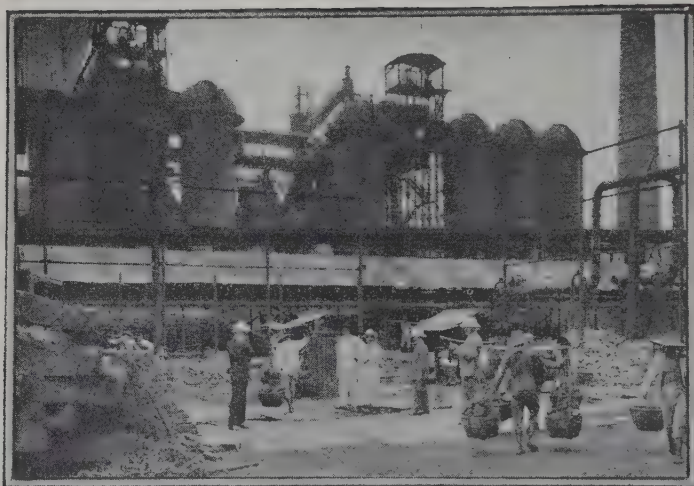
Typical children of missionaries whose education at Kuling is made possible by the generous help of people in the United States. Mr. Stone is in the center background, and Bishop Littell of Honolulu, is second from the right in the last row. (See page 172)



LEADING MEMBERS OF ST. MATTHEW'S CONGREGATION, NANCHANG, CHINA

These Chinese men and women, under the leadership of their rector, the Rev. Kimber H. K. Den, (back row second from left), are working to make their parish entirely self supporting, by enlisting every member as a generous and systematic giver

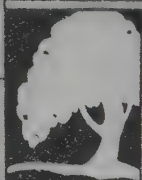
Children's Missionary Studies for Le



Above: HAN-YANG IRON WORKS, ONE OF CHINA'S MANY MODERN INDUSTRIAL PLANTS. Below: COFFEE PICKERS ON THE ROCKY HILLSIDES NEAR SAN JUAN, PORTO RICO

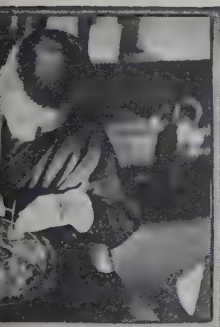


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Follow Workers Around the World



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ER OF JAPAN



Above: LIBERIAN INDUSTRIAL SCHOOL TRAINING BOYS TO
BE EFFECTIVE WORKERS. **Below:** PREPARING OOPRA FROM
COCOANUTS IS AN IMPORTANT INDUSTRY IN PHILIPPINES





ON THE ROAD TO QUEBRADA LIMON, PORTO RICO

The daily express to Quebrada Limon, where the Church under the leadership of Mr. J. O. M. Valentine, is carrying on an interesting agricultural mission. The Mission of the Atonement and its outstations minister to over twelve hundred communicants



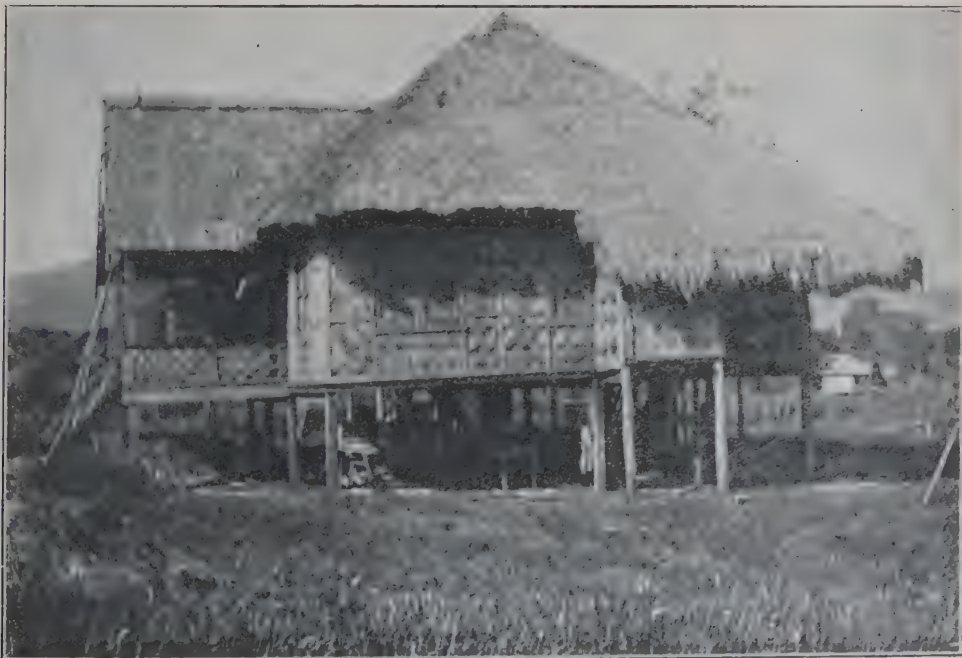
MODERNIZING CHINA

This new motor road on the east side of Anking, together with the motor bus station, are indicative of some of the rapid changes taking place in China. Our missionaries, Dr. H. B. Taylor and Miss Alice Gragg are at the left



WEAVING IN THE SOUTHERN MOUNTAINS

The Appalachian School, Penland, North Carolina, is doing a notable work in reviving the art of handweaving among the dwellers of Appalachia. It provides a new meaning in life for many women who can thus produce fabrics of a beautiful pattern and color



RECTORY, UPI, COTABATO

From this house the Rev. and Mrs. L. G. McAfee go forth to evangelize the Tirurats people. This newest effort of the Church in the Philippine Islands is meeting a great need among a large pagan peoples



GIRLS OF ST. CATHERINE'S TRAINING SCHOOL, SAN JUAN, PORTO RICO
St. Catherine's is training Porto Rican girls for positions of leadership in Christian work among their own people. Their new building is a part of the church center which Bishop Colmore is establishing in San Juan



KOREAN PARTICIPANTS IN THE LENTEN OFFERING
In the Kohala District on the Island of Hawaii there is a small Korean mission in which every man, woman and child contributes to the Lenten Offering. The missionary-in-charge is here distributing mite boxes to his people



CHILDREN OF ST. MARK'S MISSION, NENANA, ALASKA

These are some of the children whose dormitory was destroyed by fire on January 23. Miss Bessie Blacknall is in the center.

The Fire at St. Mark's Mission, Nenana

By the Rev. E. A. McIntosh

Missionary, Nenana, Alaska

ON THURSDAY, January 23, at about two o'clock, the women of St. Mark's Mission, Nenana, Alaska, heard a roaring and crackling noise in the attic of the new Betticher Memorial Building, and on investigation found a fire. Miss Florence Hissey got a chemical and Miss Elsie Waitz telephoned for the town fire department. Soon all the men in town including three gangs of railroad men, were on the job. The lack of water pressure, however, made all the railroad and town fire fighting apparatus of no avail. Our United States deputy marshal, who is an ex-fireman, says that if he had had the pressure of a common garden hose he could have put out the fire when he appeared on the scene. While the water tanks in the garret were full there was no pressure as the fire was in the garret on a level with and above the tanks and the electric pump went out almost at once.

It was soon evident that the building was lost and the men began to move the food supplies, clothing, etc., from the basement. Most of the furniture had already been taken out while part of them

were fighting the fire. One pump and the working machines were saved, also several doors and windows with one set of bathroom fixtures, the kitchen range, sink and boiler. In two hours it was all a mass of smouldering ruins with the two tall chimneys standing guard in the twilight. It is hard to realize the loss so sudden and complete. The plaster board did not seem to hold back the fire at all, probably on account of the way it was put on, being some two or three inches from the logs. The logs burned readily having the bark on them with all the resin in it. I really believe a frame building properly constructed would be warmer and safer.

The fire started from the kitchen range pipe, probably at the luncheon hour and seemed to eat its way up to the studding between the flue and the plaster board around the flue, which formed a chute to the attic floor. Just how it was will always be unknown, I suppose.

The women and their charges are settling in a building here in town owned by the Rev. Arthur Wright, and we think they can carry on in a limited way and be

comfortable until a new building is erected or other plans made. The Alaska Railroad wired us the privilege of using the government building until school was out; a merchant in Fairbanks offered two

buildings rent free indefinitely, and the Roman Catholic Church offered us their residence here. The City of Nenana and people of Nenana are entertaining the children and staff at the hotels.

The Mission Field Calls for Youth

By the Rev. A. B. Parson

Associate Foreign Secretary, Department of Missions

ONE OF OUR BISHOPS in the Far East has recently written appealing for more young men and women workers in the field. He says that evil has never been more rampant than it is today, yet the opportunities which face the Church are also greater than they ever have been. The Church needs young men and women to face the difficult situation presented by changing conditions in the Oriental lands. Merely as a pleasant place of residence one would not now choose countries that are in these throes of disturbing conditions in the transition from the old to the new. Religious work in the mission field has always been hard, up-hill work, and will perhaps increase in presenting difficulties to missionaries.

The bishop urges in strongest possible terms that we use every effort to arouse the consciousness of the youth of our Church as to the need of more who will willingly face these trying conditions, buoyed up by their faith in God's purpose for the ultimate establishment of His Kingdom. Only those who are willing to take up the Cross in the great adventure of bringing the whole world to Christ will be happy in this challenging present world situation. But somewhere in the Church there must be the youth, who if they knew, would count it a joy to give their lives to tell the Good News to others.

The Church through the Department of Missions has most urgent, present needs for nurses, a music teacher and a teacher of physical education for China; a nurse and a teacher for Liberia, and two teachers and four evangelistic workers for the Philippine Islands.

The Missionary District of Shanghai is

attempting a very difficult thing and particularly needs our help. They are appealing for ten educated young Chinese women to offer for religious work among their own countrywomen. Only so can the multitude of Chinese women be reached—women working in the fields or washing clothes in the courtyards, women raising silkworms or working in modern mills, women learning banking or teaching school—with all the old principles swept away by the revolution, with an amazing gift of freedom poured over their heads and no knowledge of God to show them the perfect law of liberty. In order to secure the ten Chinese women, it is necessary that they have ten American women to kindle the fire. There are many educated Chinese women who are devoted Christians, loyal, hard-working and self sacrificing, capable also and very charming. But they have had no experience of initiating methods, of organizing forces. Now, and for many years to come they will doubtless do only the same kind of work they see done by others. The first thing needed, therefore, is to show these girls the possibilities open to them in the way of evangelistic achievement.

We are quite sure that there are young men and women in the Church at home who will respond to this urgent appeal from our fellow workers across the seas. No greater encouragement could be offered at this time to those who in distant lands are striving to uphold the banner of the Cross.

Young men and young women eager to offer are asked to write me at the Church Missions House, 281 Fourth Avenue, New York City.

California in the Church's Foreign Service†

Sixteen sons and daughters of the Church in California have responded to a variety of missionary calls from Orient, Africa and Alaska

FROM THE DIOCESE OF CALIFORNIA TO CHINA

THE REV. J. W. NICHOLS, D.D. (1902), Grace Church, San Francisco
St. John's University, Shanghai

TO JAPAN

MISS EDNA B. MURRAY (1921), St. John's Church, Ross
St. Margaret's School, Tokyo

TO LIBERIA

MISS OLIVE MEACHAM (1928), Trinity Church, San Jose
Bromley School, Clay Ashland

TO THE HAWAIIAN ISLANDS

MISS EDWINA F. WHITE (1929), Hollywood
St. Andrew's Priory, Honolulu

TO THE PHILIPPINE ISLANDS

MISS LILLIAN J. WEISER (1916), Berkeley
St. Luke's Hospital, Manila

FROM THE DIOCESE OF LOS ANGELES

TO ALASKA

MISS A. A. GAVEL (1928), Pasadena
Fort Yukon

TO CHINA

HARLEY F. MACNAIR, Ph.D. (1912), Trinity Church, Redlands
St. John's University, Shanghai
DEACONESS JULIA A. CLARK (1913), All Saints' Church, Pasadena
Wuchang
MISS GRACE W. BRADY (1925), St. Paul's Church, San Diego
Shanghai
MISS EVELYN M. ASHCROFT (1929), Pomona
Shanghai

TO THE HAWAIIAN ISLANDS

MISS HILDA VAN DEERLIN (1898), Los Angeles
St. Mary's Mission, Honolulu
MISS CHARLOTTE TEGGART (1902), St. Paul's Church, San Diego
Cluett House, Honolulu

FROM THE DIOCESE OF SACRAMENTO

TO CHINA

THE REV. T. P. MASLIN (1903), St. Paul's Church, Sacramento
Hankow
MISS MARY E. DAWSON (1921), St. Paul's Church, Sacramento
St. Phoebe's School, Hankow

TO THE PHILIPPINE ISLANDS

MISS BERTHA M. BEARD (1924), Grace Cathedral, San Francisco
St. Luke's Hospital, Manila

FROM THE MISSIONARY DISTRICT OF SAN JOAQUIN

TO THE HAWAIIAN ISLANDS

THE REV. F. N. COCKCROFT (1915), All Saints' Church, Redding
Holy Innocents' Church, Lahaina, Maui

†This is the third in a series showing whence our missionaries come. The fourth will appear in an early issue.



Jottings from Near and Far



OUR COVER this month is an Igorot girl from Kapangan, near Baguio in the Mountain Province of Luzon, Philippine Islands. As a pupil for over three years in Easter School, Baguio, she has shown herself to be an unusually apt student, very anxious to get an education, and devoted to the Church. Unlike the average Igorot child, undemonstrative and somewhat stolid, she is emotional and sensitive. In order that she may fit herself as a teacher, probably in a mission school among her own people, the pupils in Brent School, Baguio, have undertaken to pay her dormitory fees at the Baguio High School.



MORE THAN FIFTEEN years ago the Rev. Rokuro Takuma, priest-in-charge of St. Andrew's Church, Aomori, assisted by Miss Flora Bristowe, began work among the patients in the Leper Hospital in Shinjo, a small village in Aomori Prefecture, Tohoku, Japan. The work has suffered for lack of any sort of building for Church services. Whenever we had a meeting, it was necessary to use one of the large hospital halls, which was reserved more especially for Buddhist and Shinto services, and was ornamented with all the symbols of these non-Christian religions. In such surroundings it was difficult to create a right atmosphere but we persevered and prayed that someday we might have a chapel of our own.

Our prayers have been answered in a most unexpected way. The hospital authorities in rebuilding after a recent fire, desired to show their appreciation of the faithful work which our priests and Bible women have been doing by providing a special room exclusively for Christian services. It is a splendid chapel, seating more than 150 people, provided with a chancel, an altar, the gift of Bishop McKim, prayer desks, etc. Another gift

made it possible to buy a new organ, while the various congregations in the Tohoku have contributed other furnishings for the chancel. On November second, Bishop Binsted opened this chapel for Christian worship, and confirmed four of the patients.

The building of this chapel is a great tribute to the unselfish and devoted service of all those who have labored to bring the Gospel message to these poor afflicted people. Among these must be counted the present Bishop of Kyoto, the Right Rev. Shirley Hall Nichols, S.T.D., Miss Bristowe, now retired after many years of service to our work, Mr. Taku-ma, the Rev. Timothy Nakamura, rector of the Church of the Ascension, Hirosaki, Miss Gladys Spencer, missionary in Aomori, and her assistants, Miss Toi and Miss Mikuni.



MEDICAL WORK is ever an invaluable aid in the proclamation of the Gospel. Sometimes one cannot measure the good accomplished, as at Sagada, Philippine Islands. Here there is no hospital, no doctor; only a trained nurse and a dispensary. In one year the record is as follows:

"The clinic and dispensary at Sagada, Philippine Islands, not a hospital, where Miss Dorothea Taverner, a nurse, has been in charge, treated 17,916 cases during the year, and in addition to these there were 2,933 cases treated in forty-eight little towns around Sagada. Miss Taverner's report includes also: 'Horses treated, 5; dogs, 4; cats, 6; chickens, 2.'"

It should be remembered that during 1929 there were 1,228 persons confirmed at Sagada. It would be interesting to trace the influence of the Christian art of healing on this interest in the spiritual meaning of our faith.

IN THESE DAYS of apparent disregard of the observance of Sunday the following incident from Liberia is timely:

"A four-year-old African, grandson of the native chief at Bahlomah, when he was asked one day to go off to the farm, answered firmly, 'No, today named Sunday I go to church'."



QUINTA *Tranquila*, quiet country seat or villa, is the picturesque name of the rest house for missionaries which has recently been completed high up in the mountains near Mayaguez, Porto Rico. This is a much needed boon to the health of our missionaries in Porto Rico who work month after month in the enervating semi-tropical climate of the island.



"HUMINI," WRITES Bishop Creighton, "is one of our most interesting congregations. The little white church on the mountain-side draws people from all directions who travel long distances to attend the services. Humini is not a village. It is only our church with two or three little stone houses clustered around it. But when the bell rings, it sends its call to worship up and down the great valley and then the people begin to come over the trails to service. I like to hear the bell at Humini peal out its cheery welcome as it always does when we approach. Somehow or other it makes up for the hard ride and it reminds me of home. The first year I was here I dedicated it and named it Santa Ana for my old parish in Brooklyn, New York.

"This morning as we rode in, it rang more merrily than ever, for a huge congregation was gathering and more than enough to fill the church were already there.

"When service finally started there was a congregation which packed the church and overflowed into the little parish house adjoining. Many men patiently stood through the service which lasted two and a half hours. The Indians like long ser-

vices, however. They come to spend the day and there is never any hurry. The Rev. Samuel Salinas celebrated. There was a Baptism and then eleven candidates received an apostolic rite.

"It was four o'clock when we sat down to lunch. Meanwhile, families had gathered around glowing charcoal *braseros* preparing the food they had brought. A table was erected under the trees for us and the leaders of the local agrarian committee. We had an abundance of native food, but, in addition, every group sent its contribution to the Bishop's table, beans, and tortillas, chicken, chiles, tortas, lettuce, potatoes and turkey until it became a bit difficult to be polite enough to sample everything that came. We finished at five and prepared to start for Nopala."



THE FIRST ANNIVERSARY of the Right Rev. Thomas Jenkins, D.D., as Bishop of Nevada, was marked by the laying, on January 25, of the cornerstone of the new Trinity Cathedral, Reno. The first unit of the Cathedral, the crypt, was dedicated the following day and at the first vestry meeting following this service, it was decided to make the children's Lenten Offering additional to the parish quota. This means that Nevada will undoubtedly do better than heretofore. It is expected that the second unit of the Cathedral, the Bishop Hunting Memorial Chapel, will be begun this spring.



COPIES OF THE portraits of the two late Presiding Bishops, the Right Rev. John Gardner Murray, D.D., and the Right Rev. Charles Palmerston Anderson, D.D., which appeared in the November and December SPIRIT OF MISSIONS respectively, are still available at The Book Store, The Church Missions House, 281 Fourth Avenue, New York, N. Y., at twenty-five cents each. These portraits, printed on heavy coated paper, size twelve by fifteen inches, are suitable for framing.

SANCTUARY

For Our World at Work

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

JESUS, born in poverty,
born to bring peace among men,
Workman at Nazareth,
Have mercy upon us.

Jesus, in whom all the nations of the earth are one,
in whom is neither bond nor free,
Brother of all,
Have mercy upon us.

By thy recovering of sight to the blind,
Remove from us all prejudice.

By thy teaching on the mount,
Teach us to hunger and thirst after righteousness.

By thy miracle at Cana,
Increase among us the joy of life.

By thy parables about riches,
Help us to distribute.

By thy words to the Pharisees,
Give us courage to rebuke the wrong in high places.

By thy washing the disciples' feet,
Teach us to serve others.

By thy Cross and Passion,
Help us to suffer for the truth's sake.

By thy Presence in the Church,
Keep us faithful to thy law of love.

By the prayer thou hast given us,
Help us to do thy will upon earth.

By thy life and teaching,
Make us to love God before all things.

O THOU who art Eternal Love, bestow upon us, we beseech thee, such love as was his who came not to be ministered unto, but to minister. May the same mind be in us which was in Christ Jesus, that, having his divine humility always in remembrance, we may consecrate ourselves to the service of all men; for the sake of the same, Jesus Christ our Lord.

O GOD, the Father of all mankind; Inspire us, we beseech thee, with such love, truth, and equity, that in all our dealings with one another we may show forth our brotherhood in thee; for the sake of Jesus Christ our Lord.

GOD, WHO COMMANDED THE LIGHT TO SHINE OUT OF DARKNESS,
SHINE IN OUR HEARTS, TO GIVE THE LIGHT OF THE KNOWLEDGE
OF THE GLORY OF GOD, IN THE FACE OF JESUS CHRIST.

From *A New Prayer Book* (London, Humphrey Milford).

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

FROM THE Rev. A. G. Fullerton in charge of St. Paul's Mission, Eagle, Alaska, comes a check for \$42.50 as the Christmas offering from the members of the Indian and the white people. Mr. Fullerton who took charge of Eagle in September, 1929, says: "We like this place very much. It is very pretty here, and people are so peaceable; no drinking or anything rough. It is quite a change from Tanana."



FOR MORE THAN a year, when people inquired at our Book Store for Archdeacon Stuck's *Ten Thousand Miles With a Dog Sled*, we were obliged to say that it was out of print. Now comes the good news that it has been reprinted. The Book Store has laid in a supply and copies can be secured at \$4.00, plus postage of approximately 25 cents. *Ten Thousand Miles* easily ranks among the most absorbing travel books ever written. It is full of information about Alaska and the Alaskans, Indian, Eskimo and White. It tells with fine modesty and restraint of dangers faced, hardships endured, and difficulties overcome. It is the kind of book to put into the hands of a young man who is eager to know something of the heroic that he may make a part of his own life. It would be a mighty good thing to make it a textbook on pastoral theology at seminaries,—at all events a

certain kind of pastoral theology! It certainly ought to be included among the books that every student for the ministry reads before his ordination. As for the tired business man, if he ever found himself launched on its pages, he would go through to the last chapter with increasing admiration for the ability of a man with purpose and courage to carry through under any conditions.



A WOMAN PHYSICIAN, residing in a Chinese interior city, was recently hurriedly called to the bedside of a Chinese patient, who was apparently choking to death. Some foreign substance had lodged in his throat. The physician undertook to remove it, and while endeavoring to secure a hold upon it, the patient suddenly grasped her wrist, with the result that part of the apparatus was released, could not be removed, and, it was alleged, caused the man's death. The physician was a Russian citizen and as such had no extra-territorial rights. She was arrested, tried in a Chinese court and sentenced to several years' imprisonment in a prison of unspeakable character.



"FOR MISSIONARY WORK of the Church —I understand what it means now." There was nothing else in the envelope that brought this message to my desk the other day, except a five dollar bill. There was no name, no address, no opportunity for asking interesting questions or of thanking some generous-hearted friend who has, I am sure, found immense satisfaction in understanding what the missionary work of the Church means. What a wealth of thought and purpose is packed into that brief message!

IF YOU HAVE EVER been out on the South Dakota prairies, in the center of the state where the Indian Reservations are located, you have learned something of the detachment from modern life, experienced by both teachers and pupils of such a school as St. Mary's for Indian girls at Springfield, South Dakota. A radio would put them in touch with outside life. It need not necessarily be a new one, but it ought to be a good one. Perhaps there is some reader of THE SPIRIT OF MISSIONS who is replacing a perfectly good radio with a new instrument. If so, I will be glad to supply the address to which the displaced instrument may be sent and where it may enter upon a new period of genuine service.



ONE OF OUR missionaries from China, now in this country, was asked to write about one of the projects in the Advance Work Program with which he was especially familiar. Complying with the request, he said:

"If it were in my power, a cheque to cover the whole amount would be mailed at once. As it is I can only emphasize my good will by the enclosed cheque which, small as it is, implies an effort in which my family has a share."

The cheque that was enclosed was equal to four days income. If one-third of the communicants of the Church were to reach that standard, the amount needed for Advance Work would be provided several times over.



A FRIEND OF MANY years tells me that he and his wife are rewriting their wills. "I find," he says, "that I am a bit uncertain as to the exact way in which to make a bequest to the National Council, the income only to be used for our foreign missions." I have explained to him that the National Council is the administrative body which the Church has appointed to care for its work along missionary and other lines. It is not incorporated, but the familiar Domestic and Foreign Missionary Society continues as the legal and incorporated body and holds

all trusts. Therefore, he can accomplish his purpose by inserting a paragraph in his will reading as follows:

I give, devise and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, the sum of \$——, the principal thereof to be held in trust and the income only to be used for the support of the foreign mission work of the Protestant Episcopal Church in the United States of America.

It will be interesting to many members of the Church to know that the Domestic and Foreign Missionary Society, according to the report of the Trust Funds Committee for the fiscal year, 1928, is holding a total of \$10,427,807.94. The income of about twenty-five per cent of these trusts is for special purposes. The income of the balance is for general purposes and can be used to help meet the appropriations. The Society has never lost a dollar of trust funds through any unwise investment of its Trust Funds Committee.



BISHOP GRAVES, writing of one of the members of the Shanghai staff who was facing specially difficult conditions says:

"In talking to me the other day he was saying that sin and all that is evil has never been as rampant as it is today, yet never have the opportunities been greater and that what the Church needs is a call for men and women to undertake just that difficult and thankless work which is the real work for which missionaries are sent. China is no pleasant place of residence and missionary work must henceforth be a hard uphill work. Cannot something be done to arouse the consciences of people at home as to the need for such men and women? Only those who are willing to take up the Cross would be of any use to us now."



SOME PEOPLE can be thankful for almost anything, but for the extreme of thankfulness, commend me to the China missionary who writes to the Department: "Thank you for permission to have my tonsils taken out."

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

OUR JEWISH NEIGHBORS*

AS CHRISTIANS WE HAVE a twofold duty toward our neighbors of Jewish ancestry, our Lord's own people: respect for their religion and the endeavor to win them to the Church of Jesus Christ.

The degree of success to be hoped for in the latter is in large measure dependent on our sincerity in the former. Those Christians who have but a garbled Sunday school version of Judaism are not equipped to present the Gospel of a more abundant life. The truth and beauty of Christianity are not easily apparent to the Jew when he is asked at the same time to behold a caricature of the noble religion of the prophets. He is not impressed by the ignorance of the Christian who is not aware that modern Judaism has advanced far beyond the crudities natural to its primitive days as depicted in Exodus, Joshua, Judges, Samuel and Kings.

It is evident that the clergy and laity have not fulfilled their duty. This is partly because of the seeming hopelessness of making any impression on a people in whose minds are rooted the facts of Christian persecution and to whom the acceptance of Jesus as Christ and Son of God appears to mean the betrayal of their race.

There is a special opportunity for the ordinary parish in connection with the increasing number of agnostic Jews. These present a problem little different from that of the average agnostic young men and women. To understand is our first need before we even attempt to do anything else. For this better understanding the Foreign-Born Americans Division suggests this reading list. Other lists will be issued and publications recommended that have the approval of competent authorities. Such publications will give the reader an impression of Jewish life

and thought far different from that which is all too generally held.

Especially should it be remembered that of the many Jews who have become Christians far more have been won by the Christ-like kindness of some Christian than in any other way.

READING LIST ON JEWS

Stranger Than Fiction by L. Browne. A fascinating study of the history of the Jewish people. (Macmillan, 1929, \$2.00).

Jewish Tracts. An informative series published by the Tract Commission. (Central Conference of American Rabbis, Merchants Building, Cincinnati, 1929).

Judaism. A Manual for the instruction of Proselytes. (Central Conference of American Rabbis, Merchants Building, Cincinnati, 1928, 50 cents).

Christian and Jew. A symposium edited by I. Landman. Chapters by Zona Gale, Frank Gavin, John Erskine and others. (Horace Liveright, 1929, \$3.00).

Our Jewish Neighbors by John S. Conning. (Revell, 1927, \$1.25).

The Power of a Great Hope by Lettice Shann. (Church Mission to Jews, 16 Lincoln's Inn Fields, London, W.C. 2, 1928, 40 cents).

A Manual of Christian Evidences for Jewish People by Canon A. Lukyn Williams (2 volumes), (Macmillan, \$3.20 per volume).

The Most Noted Jewish Book in the World by Henry Einspruch. (1503 East Baltimore Street, Baltimore, Md., 10 cents).

Jewish Confessors of the Faith. Compiled by Henry Einspruch. (1503 East Baltimore Street, Baltimore, Md., 15 cents).

The Mediator. A bi-monthly published by Henry Einspruch. (1503 East Baltimore Street, Baltimore, Md.) Thoroughly irenic in spirit. 50 cents a year.

*A reprint of this article may be obtained free by requesting leaflet No. 1548 from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

THE SPIRIT OF MISSIONS

The Call to West and East. (Press and Publication Board of the Church Assembly, 1928, 40 cents).

Jesus, The Light of the World. B. A. M. Schapiro (Free).

The books listed above may be borrowed from the Church Missions House Library. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Arrivals and Sailings of Missionaries

CHINA—ANKING

Miss Lila Stroman arrived in Shanghai, February 8.

CHINA—HANKOW

Mr. and Mrs. F. Crawford Brown and daughter, coming home on furlough via Europe, sailed from Shanghai, January 24.

CHINA—SHANGHAI

Miss Grace W. Brady, Miss Catharine C. Barnaby and Miss Evelyn M. Ashcroft arrived in Shanghai, February 8.

Miss Marion S. Mitchell, returning home on furlough via Europe, sailed from Shanghai, January 6.

JAPAN—KYOTO

The Rev. Kiyoo Hamada arrived in Yokohama, January 30.

JAPAN—NORTH TOKYO

The Right Rev. C. S. Reifsnider, D.D., and Dr. Mabel E. Elliott, returning to the field, sailed from San Francisco, February 6.

Miss Louisa H. Boyd arrived in Yokohama, January 30.

Miss Mabel R. Schaeffer returning to the field after furlough, sailed from San Francisco for Honolulu, February 28, and plans to sail from Honolulu for Japan, March 20.

JAPAN—TOHOKU

The Rev. W. F. Madeley arrived in Yokohama, January 26.

LIBERIA

Miss Susan S. Mitchell, a new appointee, sailed from New York for Monrovia, February 11.

MEXICO

The Right Rev. F. W. Creighton, D.D., left New York for the field, January 23.

Miss Odessa Babin left Mexico City, January 23 and arrived at her home, January 31.

PHILIPPINE ISLANDS

Miss Florence Clarkson and Miss Pamela McD. Wragg arrived in Manila, January 30

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

CHILDREN'S LENTEN OFFERING

1926	\$491,696.66
1927 (Jubilee).....	553,252.53
1928	524,602.15
1929	532,821.47

THE IMPORTANT THING about the Lenten Offering is the spiritual growth which it promotes both in the givers and in the receivers. The Offering has also, however, an arithmetical side which always proves interesting. In some parishes the number of dollars given, whether large or small, has a deeper significance than appears on the surface. We rejoice in the fact that the 1929 Offering exceeded that of 1928, and we hope that in 1930 the Offering will exceed even the great Jubilee Offering of 1927.

The 1929 report follows:

PROVINCE 1	
Connecticut	\$ 19,315.83
Maine	1,837.05
Massachusetts	19,861.11
New Hampshire	1,509.48
Rhode Island	10,894.30
Vermont	988.70
Western Massachusetts	4,172.89
<hr/>	
\$ 58,579.36	

PROVINCE 2	
Albany	\$ 8,565.99
Central New York.....	7,577.86
Long Island	24,608.98*
Newark	23,766.19
New Jersey	11,970.13
New York	43,881.50*
Western New York.....	10,227.50
Porto Rico and Haiti.....	829.43
<hr/>	
\$131,427.58	

PROVINCE 3	
Bethlehem	\$ 12,164.55
Delaware	5,786.91
Easton	3,117.96*
Erie	5,660.00
Harrisburg	3,654.88
Maryland	16,708.74
Pennsylvania	72,470.93
Pittsburgh	9,720.56

*Represents all children's missionary offerings for all purposes throughout the year.

THE NATIONAL COUNCIL

Southern Virginia	5,194.80
South West Virginia	5,696.20
Virginia	12,159.23
Washington	6,651.88
West Virginia	2,788.72

\$161,775.36

PROVINCE 4

Alabama	\$ 4,627.58
Atlanta	1,262.30
East Carolina	4,591.65
Florida	3,392.28
Georgia	2,272.59
Kentucky	3,668.66
Lexington	1,900.07
Louisiana	4,047.13
Mississippi	1,441.88
North Carolina	6,648.03
South Carolina	995.17
South Florida	3,347.71
Tennessee	6,232.21
Upper South Carolina	5,256.20
Western North Carolina	1,433.89
Canal Zone	252.07

\$ 51,369.42

PROVINCE 5

Chicago	\$ 12,507.77
Eau Claire	364.30
Fond du Lac	1,136.76
Indianapolis	1,029.65
Marquette	208.30
Michigan	8,727.02
Milwaukee	2,942.18
Northern Indiana	2,000.00
Ohio	10,628.41
Quincy	400.65
Southern Ohio	8,923.96
Springfield	2,054.89
Western Michigan	3,755.86

\$ 54,679.75

PROVINCE 6

Colorado	\$ 5,435.88
Duluth	1,307.61
Iowa	2,013.82
Minnesota	5,080.83
Montana	932.74
Nebraska	1,973.96*
North Dakota	538.72
South Dakota	3,487.78
Western Nebraska	457.20
Wyoming	

\$ 21,228.54

PROVINCE 7

Arkansas	\$ 2,848.47
Dallas	3,895.27
Kansas	1,429.16
Missouri	3,689.18
New Mexico	621.62
North Texas	539.08
Oklahoma	1,094.95
Salina	456.37
Texas	5,470.93

West Missouri	1,671.98
West Texas	1,509.70

\$ 23,226.71

PROVINCE 8

Arizona	\$ 1,046.18
California	1,989.51
Eastern Oregon	690.04
Idaho	1,546.98
Los Angeles	10,375.81
Nevada	353.28
Olympia	2,360.09
Oregon	2,664.53
Sacramento	1,329.10
San Joaquin	579.23
Spokane	2,406.65
Utah	632.70
Honolulu	2,709.35
Alaska	653.74
Philippine Islands	79.60

\$ 29,416.79

FOREIGN

Brazil	\$ 143.91
Cuba	480.38
Liberia	89.14
Mexico	55.90
Miscellaneous	348.63

Total **\$532,821.47**

It is always difficult to make a just report, because some dioceses, when asked for a report of the Lenten Offering, include *all* the children's missionary offerings, while others are careful to report only what has been collected in the name of the Lenten Offering. Where the diocesan records have not been kept so as to show the Lenten Offering as a separate offering, the larger figure is reported, as in former years.

Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

FOR LENTEN CONFERENCES

THE DAYS OF LENT are particularly appropriate for the gathering together of small groups desirous of conferring upon the intellectual, moral, and spiritual problems that confront every responsible Christian. The following books are offered in the belief that they will be found helpful by such groups.

THE BIBLE

The Background of the Bible by Kendall Booth

Read a Book

AGGREY of Africa, a study in black and white, by Edwin W. Smith, author of *The Golden Stool*. (New York, Richard R. Smith, Inc., 1930.) \$2.50.

No more suitable author than Edwin W. Smith, intimate friend of Dr. Aggrey and close student of Africa, could have been chosen to write this clear-cut narrative of a son of Africa which has few parallels in the annals of modern heroism and achievement. Born on the Gold Coast of West Africa, Aggrey became successively pupil and teacher in a mission school, interpreter on Scott's expedition to Ashanti, student and professor in the United States, graduate of Columbia University, member of the Phelps-Stokes Education Commissions to Africa, and vice-principal of the Prince of Wales' College, Achimota. He was identified throughout his life with the movement for intelligent cooperation between the white and black races and the cultures which they represent. Those who were attracted to Africa through last year's Church-wide study will find in this book much to rekindle and carry forward that interest.

This sketches in outline the historical circumstances out of which the books of the Bible came, and the progress of the religion of the Hebrews from early days to the founding of the Christian Church.

Studies in the Gospel according to Mark by Ernest DeW. Burton

A study aided by notes, questions for discussion, maps, pictures, etc. Its main objective is to show the student how to master a book of the Bible.

THE LIFE OF CHRIST

The Master by W. Russell Bowie

A portrait painted by a poet with the background and high lights so organized as to draw one primarily to the Life.

The Real Jesus by Charles Fiske and Burton S. Easton

An attempt to give an account of the life, work, and teachings of Jesus as a readable and interesting story while yet basing the account on the reasonably assured results of historical criticism.

How Jesus Met Life Questions by H. S. Elliott

This is a discussion course. It can be used for a systematic study of the life of Jesus, or topically for the discussion of present day questions.

SAINT PAUL

Paul by E. J. Goodspeed

The Bible is used as a text book under the guidance of this source indicator. It is helpful in assisting the student to secure accurate information and a sound historical method while leaving the conclusions largely to his own thinking.

CHURCH HISTORY

The Divine Commission by Frank E. Wilson

Compact and intensely interesting reading. Makes one feel his kinship with the ages and inspires new advance.

Turning Points of General Church History by E. L. Cutts

This is a revised edition of an old friend. Its scholarship has been brought up to date but its spirit is the same.

The Primitive Church by B. H. Streeter

A survey of the form of church order in the first Christian century to determine that which is primitive with a view to furnishing a basis for present day reconciliation of divergent forms.

THE PRAYER BOOK

The New Prayer Book by Charles L. Slattery

A little book in which the Chairman of the Prayer Book Commission indicates the significant changes made in the Book of Common Prayer.

The New American Prayer Book by E. Clowes Chorley

An effort to supply clear and simple answers to current questions concerning the nature and extent of alterations and additions to the Prayer Book.

MISSIONS (See also page 196)

The Kingdom Without Frontiers by Hugh Martin

An excellent brief study of the development of the missionary idea through the Old and New Testaments.

Roads to the City of God by Basil Mathews

A Faith for the World by William Paton

The subject matter of these two books is the same, the World Mission of Christianity, Mr. Mathew's little volume is a simple narrative of the Jerusalem meeting indicating the high spots of the discussions and their significance while Mr. Paton's somewhat longer book is a serious study of the problems confronting the Christian enterprise today. Both books may well be read and studied together with profit.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

SOME VERY interesting reports have come into the office regarding the observance of Social Service Sunday. Most of them carried out the program outlined in our leaflet very closely; a few using the clip sheet for items in their parish paper.

In Denver there were ten social workers and fifteen heads of parish committees out for the Corporate Communion. Afterwards there was a conference of the parish committee heads with the social workers, working out a detailed method of coöperation between the two groups. On February 18 this was continued by a mass meeting on jails; the chairman of the committee investigating the penitentiary outbreak and the warden of the penitentiary were the principal speakers.

In St. Lukes' Chapel, New York, a very interesting departure was made by asking the people to pray for those teachers, doctors and hospitals, Greenwich House, and the clergy, who have helped them in their problems at any time. As this is largely a parish of poor people, most of whom have been helped at one time or another, they were very glad of the opportunity to offer their thanksgivings to God for the fuller life which has been given them through the agency of social work.



THE ASSISTANT Executive Secretary of the Department of Christian Social Service has just finished a tour of eight days in the Diocese of Erie, where he helped to conduct institutes on family relations in eight typical parishes. Mrs. Josselyn H. Bond of Cleveland was associated with him.

Groups numbering twenty to fifty attended these institutes by personal invitation of the rector. These groups were largely made up of the Protestant ministers, social workers, Parent-Teacher Asso-

ciation leaders, and heads of parish organizations. There was a very good response to the idea, and a feeling of joy that the Church at last was going to help them in working out this very vital problem of modern life.



SOMETHING NEW IN City Mission work!

The Rev. Walter K. Morley, jr., who has recently taken charge of the City Mission work in Milwaukee, presented his father for ordination to the diaconate on February 2. The father now becomes his son's assistant in the work. While it is not an uncommon occurrence for fathers to present sons for ordination, this is the first instance that has come to our notice of a son presenting his father.



THE DIVISION FOR Rural Work has issued, in collaboration with the Research and Educational Department of the Federal Council of Churches, a *Guide to the Literature of Rural Life*. This is a twenty-four page pamphlet listing all books having a particular bearing on rural life and the relation of the rural church to this life; philosophical, poetic, biographical and economic, as well as governmental and sociological, including home making, rural planning and organization, health, recreation, and religion. It is the only complete list of literature published so far, and should be on the desk of every man interested in rural work, as a reference book of literature. It may be obtained for ten cents from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.



THE CONTEST FOR the best play or pageant on rural life and work suitable for use on the Rogation Days, conducted by the Division for Rural Work of the National Council, was most successful.

The prize of twenty-five dollars was awarded Mrs. Ethel Bain, of Cos Cob, Connecticut, for her pageant *Rogation Days Across the Years*. In addition to

Mrs. Bain's pageant, two others were selected for use. All three which may be secured from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., are listed below:

Rogation Days Across the Years, a pageant suitable for use in church, parish hall, or out-of-doors, on Rogation Sunday, by Ethel Bain. Requires fifteen characters and one hour to produce. Probable price twenty-five cents.

The Earth Shall be Filled with the Glory of God, a pageant suitable for use in church on Rogation Sunday, by Louise H. DeWolf. Three characters and one-half hour to produce. Price about twenty cents.

The Third Throw, a parish house play suitable for Rogation Days, by Thomas C. Maxwell. Requires fifteen characters and an hour and a quarter to produce. Price about twenty cents.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

Speakers Bureau

J. M. MILLER, *Secretary*

LENTEN MISSIONARY SPEAKERS

WHAT A BLESSING it would be if a missionary from every field could reach every parish and mission and tell the story of things as they are and as they might be. What a thrilling experience it would be to the youth of the Church if they could be told the full implication of the Lenten Offering by those who are their own representatives in far-off places.

No, it cannot be done. There are not enough missionaries. To bring them home to tell their stories would in most cases leave no one to carry on their work. The Church does not have substitutes for such emergencies and could not afford it if they were available. And the work must go on.

There are usually, to be sure, a number of missionaries home on furlough during the course of each year, but not all can

be used for speaking engagements. Some are ill; some must rest; some require the time off for study; some find imperative personal or family obligations; still others, heroic workers in the field, for one reason or another are unable to tell of their own work. After all, missionaries are the Master's *workmen* first and above all other considerations.

Lent always brings many urgent requests for missionary speakers. So far as it is possible, the Bureau meets the situation. That is its task and its great privilege. It would, if it could, send missionaries to every parish and mission, to every Church school. Its attitude is one of sympathy and anxious willingness to thus serve. It knows, perhaps better than any other, how much may depend upon missionary visits.

There is only one limitation on the Bureau's ability to meet requests. That is a limitation in speakers who are available. Sometimes it is checked by appointments previously made. Sometimes a given date calls for a dozen speakers when perhaps only two or three may be available. Sometimes distances and expense are so great as to be prohibitive. Sometimes when a speaker could give one day it is found that travel to and fro would take one or more extra days, not possible to give.

There are many considerations surrounding many calls. Happily not many opportunities are found utterly impossible of acceptance. But some are not possible, especially where the request comes for several missionaries in a single parish. The Bureau desires mightily to escape from the necessity of failing in any case to make an appointment. Its own disappointment over a single failure is far greater than that of even the most urgent of its many friends who come to it for speakers.

Doing what it can to provide speakers, knowing that not enough are ever available for all of the fine opportunities open everywhere throughout the Church, the Bureau asks only that requests be increased. It will do its best to meet them.

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But our children make their Lenten offerings larger each year even though no missionary comes. It would be a wonderful day for our missionaries if we, their elders, should follow their example.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

PUBLICITY FOR THE CHURCH

THE FUNCTIONS of Church publicity are, to attract, to inform, to interest and to evangelize. It may perform these functions in the Church and outside of it. There are three fields in which it may operate with assured success:

The first field is composed of the interested people of the Church. They do not need to be attracted or interested or evangelized. They do need and want to be kept informed, to be kept in touch with the Church's work throughout the world. The occasional sermons heard by them cannot supply all that they need and want. Publicity, especially in the periodicals of the Church, can supply their need; and there is no other existing practical means of supplying it.

The second field is a large one. It includes the vast company of *unfaithful* people: people who have been baptized and confirmed but who are inactive and uninterested. They are nominal Christians, nominal Churchmen. They attend church at infrequent intervals. They come for the great festivals and make their communions once or twice a year perhaps. They have no comprehension of stewardship and their support of the Church is limited to dropping a coin in the alms basin on the rare occasions when they attend church services.

How can such people be reached? Visiting and parish work will bring back some of them. But there are too many of them. The lists are incredibly long. Time is limited. In theory personal work could reach all of them but in practice it does not do it. It fails to reach all but a few.

Publicity may enter the homes of such people. It does not wait on the doorstep and find people not at home. It works patiently, insistently, continuously. Printed matter, books, magazines, letters or notices will apparently be wasted. But some time there will come *the* message that will stir the conscience or wake the imagination and will cause that inactive Churchman to remember the long continued effort that the Church has made to win him.

The third field for publicity lies in the world outside the Church. Possibly publicity may not be able to bring men to surrender to Christ, though that may be an open question. But publicity assuredly can arrest attention and arouse interest. It can bring non-churchmen to church. It can establish contact with church workers. It can place the unchurched where at last they are exposed to the influence of the Church. That is evangelization, and publicity is found to be an active factor in it. Indeed it is the only means of approach to untold millions of men.

The world outside the Church, the *whole* world, will never be won without the aid of publicity; nor will publicity alone ever win the world.

It is a helpful, an essential aid, whether it be the printed word, the spoken word or any of the other adaptable means that are at the disposal of the Church.

When will the Church recognize this truism and plan its evangelistic work accordingly?



The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

"*THE Church each year asks your support for over 300 American missionaries in the foreign field. What is your motive in giving that support? Wherein does it differ from the missionary's motive in going? What effect does your attitude have on the accomplishment of the missionary?*"

Such searching questions as these are raised in the discussion on the Christian message as outlined in *An Investigation on the World Mission of Christianity, How to Conduct It in Your Parish*.

This thirty-two page pamphlet included in the Leaders Packet (twenty-five cents) invites individuals and groups to share in exploring the great problems confronting the Christian Church today, as they were faced at the Jerusalem meeting in 1928 and outlined by Basil Mathews in *Roads to the City of God*. The foreword makes clear the fact that these problems constitute the supreme questions now before the Church. It suggests methods and materials which leaders will find helpful in stimulating a desire to examine these issues. The usual discussion group procedure is recommended and outlines for seven sessions are provided. Suggestion is made, however, that wherever possible the study be parish-wide, thus giving opportunity to various organizations in a parish to participate in the investigation, through the formation of committees on the outstanding issues.

The suggestions in the pamphlet encourage leaders to take groups into their confidence, to plan for an investigation which will make use of the best powers of the individual members, and will result in constructive thinking and action on the part of the group.

One outstanding fact to be noted about the process of investigation suggested is that it begins with an inquiry into the experience of the individual or group mak-

ing the investigation. Such a method should give the study a reality and a concreteness which it might otherwise lack.

An additional incentive for making the study parish-wide is the fact that the Department of Religious Education and the Girls' Friendly Society have selected one aspect of the World Mission of Christianity for the children and young people of the Church to consider, namely the problem of industry, or *Our World at Work*. The *Winter Findings in Religious Education* and the *October Record* of The Girls' Friendly Society provide detailed suggestions for presenting *Our World at Work* to the younger members of the parishes.

Out of the mass of material available only a few books can be mentioned here.

The minimum necessary for a group leader:

Roads to the City of God by Basil Mathews, 50c.

The World Mission of Christianity, 25c.

The Leaders Packet, 25c.

General Church Program, 40c.

A good book for an individual to read:

A Faith for the World by William Paton, \$1.00.

For groups planning serious investigation:

The Special \$5 Library.

Jerusalem Reports, 8 Vol., \$7.00.

Every parish might make this investigation serve as a background for the study of the special projects in the Advance Work which its diocese has undertaken. For the Advance Work Program is not merely the raising of a sum of money; it is an opportunity to express in tangible form through definite pieces of work our will to realize the World Mission of Christianity. — MARGARET I. MARSTON.

American Church Institute for Negroes

Auxiliary to the National Council

The Rev. Robert W. Patton, D.D., *Director*

THE COMMITTEE APPOINTED by General Convention to determine the amount of the Advance Work Program of the Church for the present triennium (1929-1931) allotted \$405,000 to the American Church Institute for Negroes, with which action our National Council concurred.

After careful consideration the Board of Trustees of the Institute allocated the \$405,000 as follows:

Voorhees Normal and Industrial School, Denmark, S. C.	\$200,000
Hoffman-St. Mary's School, Mason, Tennessee	125,000
Bishop Payne Divinity School, Petersburg, Virginia	40,000
St. Paul Normal and Industrial School, Lawrenceville, Va.	40,000

Following the inspiring example set by the Dioceses of Chicago, Ohio, North Carolina and Virginia in the last triennium, the Diocese of Massachusetts has accepted fifty thousand dollars as its share in the building and equipment program at the Voorhees Normal and Industrial School, Denmark, South Carolina. (See February SPIRIT OF MISSIONS, page 94.) The three Virginia dioceses have duplicated the example set by Virginia last triennium by taking twenty thousand dollars toward the building and equipment program at the Bishop Payne Divinity School, Petersburg, Virginia. Other dioceses, including Rhode Island, East Carolina, and Washington, are now considering taking a building or a part of a building, or the equipment, in one of the schools above mentioned. We hope that the dioceses which take part in this Advance Work Program will give the name of their diocese to the building they select and that all of the great dioceses at least will be so memorialized as this work goes forward.

The whole Church will be pleased to know that the General Education Board (Rockefeller Foundation) has again come to our assistance in the program for the triennium by pledging \$66,666.67 towards the two hundred thousand dollar building and equipment program at the Voorhees School, of which Mr. J. E. Blanton is the principal.



IN THE CHURCH there is a Negro population of about forty thousand. Mr. Wallace A. Battle, Field Secretary of the American Church Institute, in a letter addressed to our clergy of this group pointed out the importance of the Negroes themselves taking a larger and more definite responsibility in supporting and advertising the Church's ten Negro schools in the South; and that only ten cents per capita would bring annually four thousand dollars to the treasury of the Institute. He appealed to the priests to set aside some day in November each year as Institute Day for offerings, and for general advertisement of the great system of schools operated by the Church.

Last December at St. Mary's Institute, Mason, Tennessee, Mr. Battle worked a few days spreading information of the system of the Institute schools, emphasizing especially the importance of coöperation and support of the school by the entire local community, both white and colored. The response was quick and definite—\$4,140. In New England the story of the effort of this poor community in Tennessee brought in one day \$12,000.

This increasing interest in the Institute was particularly evident as reports began to come in from the colored clergy in all parts of the United States, for formerly only white clergy had been enlisted.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the
Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

STUDENT LENTEN FUND

THE PURPOSE OF the Student Lenten Fund is partly to teach stewardship to students. The spiritual value of the difficult business of raising money has nowhere been put forward with greater clearness and brevity than in a letter recently received from David R. Porter, head of the Student Christian Movement.

1. It keeps us in touch with life and the opinions of business men. Some Christian workers grow flabby and rhetorical who would be greatly benefited by the experience of raising money.

2. It gives us a chance for rare human fellowship with men and women who love the Church's work among students, whose lives have been enriched by it. Except for such a necessity we would report to them too inadequately.

3. It is a good thing that this and many other appeals are coming to men imperilled by the wealth and luxury of our country. The Church could not serve our day without many insistent claims to men to give away money.

4. It is a good thing to remind men that Christ must be lord of all the life of His disciples; of their money as of their heart's devotion.

5. This financial task is beneficial in teaching us new lessons of the Cross and of prayer.

6. The difficulty of securing money, and the gifts given so often out of sacrifice, must constantly remind those of us who spend it to economize on every dollar and to do the kind of work which these consecrated donors approve and which God can bless.

7. In the pathway of such interviews we have had such remarkable chances to help men and women who were distracted, full of fear, drifting and sinning, that the

effort would be worth while even if the money were not needed.

PROVINCE OF WASHINGTON

THE REV. R. N. MEADE, D. D. of Pittsburgh has drawn up these suggestions for diocesan Departments of Religious Education in the Province of Washington. They are extremely good and should prove useful in many places.

1. Survey all colleges and normal schools within the diocese with reference to religious conditions.

2. Assist parishes in college towns in securing rectors adapted to student work, and in securing necessary equipment for such work.

3. Make it possible for student pastors or rectors ministering to college students:

a. To have the best of recent books on religion, science, philosophy, psychology, and ethics.

b. To attend college pastors' conferences, periodically, either those of our own Church or the interdenominational conferences.

c. To have a contingent fund for student entertainment and for Church publicity in student publications.

d. To go with their students to the yearly spring conferences of the Student Christian Movement.

4. See that every parish or mission in the diocese has a plan (and works the said plan) for following up every boy or girl leaving home for school or college, and that the plan includes:

a. The name, home address, and college address of each student sent to the college pastor.

b. Letters to the student at least on his arrival at college and semi-annually thereafter, reminding him of his parish's interest in him.

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c. His name, training, (Church and professional) and new address, to rector of church in the community where he settles after graduation.

5. See that college libraries and reading rooms in the diocese have Church literature, periodicals, and books.

6. Revise list of college pastors in the diocese in August and send it to the Secretary for College Work, Church Missions House, 281 Fourth Avenue, New York.

Make personal approach to every Church student in the diocese on the subject of personal obligation for service in the Kingdom of Christ.

VIRGINIA SCHOOLS CONFERENCE

UNDER THE LEADERSHIP of the Rev. Thomas K. Nelson, D. D., a vocational conference of boys from some of the preparatory schools of Virginia was held at the Theological Seminary at Alexandria, over the week-end of February 9. The following leaders spoke: The Right Rev. Robert E. L. Strider, D. D., Bishop Coadjutor of West Virginia; the Rev. Messrs. Arthur Kinsolving of Amherst, Noble Powell of the University of Virginia, Churchill Gibson of St. James' Church, Richmond, and Mr. Patrick Calloway, a master of the Episcopal High School, Alexandria.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
311 Alexander Street, Rochester, N. Y.

LENT IS A TIME for self-denial; it should mean more than a mechanical giving up of something; it should mean a positive effort toward better living.

Young people throughout the country have been striving more fully to appreciate the full import of this season in a variety of ways, and a short account of what has been done and what is being contemplated is given here in the hope that it will help other groups of young people who are seeking to make Lent mean a positive effort for better living.

A QUIET TIME

ONE OF THE outcomes of nearly every discussion has been the realization of the need for, and the value of, a time for quiet each day, when one can come into close and conscious fellowship with God. To some it means a certain time set aside early in the morning; to others it means a period of rest, relaxation, and devotions at night instead of the usual formal, bedside prayers. Many individuals

who have started having a quiet time at a summer school, or during Lent, have found that what was at first a temporary discipline has become a necessity for better living, and they have continued the practice as a normal and natural part of their daily life. A few books which have proved helpful in getting started are: *How to Find Reality* by Donald W. Carruthers (State College, Pennsylvania, ten cents), *The Morning Watch* by John R. Mott (Association Press, five cents), *The Churchman's Calendar of Daily Bible Readings* (National Council, ten cents).

PERIODS OF PRAYER

IN THE PRESENT-DAY quest for a more abundant life, young people are finding that older people who have joy and power are persons who really pray. Their witness has helped young people to realize the power and value of prayer as they seek the way of life of joyful service to others. The result is that periods of prayer are being advocated by many young people's groups. In some parishes

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arrangements have been made for a day of prayer, the members of the group taking turns in coming to the church, one or more at a time, for fifteen minutes or a half hour. Special prayers, intercessions, and litanies are prepared, printed or typed, and left in the pews. The day is usually closed with a simple service.

In other places longer periods have been set aside for this purpose. For instance, the Young People's Commission on Personal Evangelism in the Province of Sewanee set aside February 2-9, 1930, as a special week of prayer. In their new bulletin, *Crusading With Christ*, with the Call to Prayer and subjects for prayer, are suggestions for a quiet time and for small, informal prayer groups. Copies of this bulletin may be secured from Miss Delia Gould, 916 South Eleventh Street, Birmingham, Alabama.

THE LENTEN OFFERING

YOUNG PEOPLE are asking how they may share more fully in the worship, study, and work connected with the Lenten Offering, with a view to emphasizing the missionary and spiritual values of the Offering. Ways in which they can help will vary, and a list of suggestions has been prepared to go with the 1930 Lenten Offering, the theme of which is *Our World at Work*. Copies of these suggestions may be secured from the provincial leaders. The *Winter Findings in Religious Education* contains a complete description of the Lenten Offering material and further suggestions for its use in young people's groups. Information and advice may be secured from Miss Lily Cheston, Secretary for Mission Study for Young People, Church Missions House, 281 Fourth Avenue, New York, N. Y.

INSTITUTES

ANOTHER FORM of study and training is the institute, usually extending over a period of from three to six weeks. Representatives from the local churches meet together for supper, followed by an assembly or worship period, and then divide into separate groups to learn more

about program building or organization, or to discuss such subjects as the Bible, Church history, or vocational guidance. This year a new idea is being tried in the Diocese of Western New York. In the Rochester district, the young people have built their institute around the theme, *Neighborliness*. For three successive weeks they will discuss how the Great Command, to love your neighbor as yourself, can be carried out in their own community. At each meeting they plan to consider one group of people, or one place in the city, where a spirit of Christian neighborliness would make for more abundant living. On the evening devoted to colored people, two colored leaders, a layman and a clergyman, will describe the present situation and conditions, and afterwards lead the separate discussion-groups in their inquiry as to what can be done. Then will follow a worship service, prepared around this subject, conducted by the young people. Similar programs are being arranged for the nights on which they will consider the Italians, the work at Friendship Center where foreigners are becoming friends, and the work of the Church Extension Society with the sick and shut-ins. Further details may be obtained from Miss Bernice Becker, 253 Grand Avenue, Rochester, New York.

BOOKS

TO SOME PEOPLE Lent, in addition to other observances and practices, means doing a definite amount of reading of books of a devotional nature. In some dioceses the bishop suggests a list of books for Lenten reading; in some parishes the rector makes recommendations; and in other places the young people make their own selection. Although the choice of books varies widely to suit different needs, one little book, *In His Presence*, by Lucy H. Jenkins (The Hall Book Shop, Boston, \$2.00) has proved a real help to individuals and groups in their endeavor to make a positive effort for better living not only during Lent but throughout the whole year.

Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



THE MISSION study material on *Our World at Work* (part of the larger subject, *The World Mission of Christianity*) published in the October issue of *The Record* of The Girls'

Friendly Society, has been recommended by Miss Grace Lindley and Miss Margaret I. Marston, for use in Woman's Auxiliary study groups.

Six countries, Porto Rico, the Philippines, Japan, China, Africa, and the United States, are covered. The section on each country is divided into suggestions for candidates (girls from five to twelve) and for older girls and adults. It provides discussion material on the working conditions of women and children in each country, suggestions for things to do, prayers, and lists of stories, plays, and resource or reference books.

Findings in Religious Education says of the October *Record*: "full of suggestive material. The Girls' Friendly will study *Our World at Work*, the same theme as that chosen by the Department of Religious Education for use in connection with the 1930 Lenten Offering. This represents fine coöperation and is a cause for rejoicing. *Our World at Work* is related to the adult theme, *The World Mission of Christianity*, through the latter's section on industry. In our parishes and homes this additional bond of interest should draw the older and younger members of the family together for mutual inspiration."

Copies of the October *Record* are available for twenty cents each. A classified list of all the books referred to in *The Record* may be secured for ten cents.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



FORTY-FIVE years ago a Bible class for young women in the Church of the Holy Sepulchre (now Resurrection), New York City, at the instigation of

their teacher, held a special meeting for the purpose of arousing sympathetic interest, as a class, in some definite work for Christ and His Church. Prayer was not new to them but the power received as a result of their united prayers for the blessing of the Holy Spirit, was new, and led them to resolve, as members of this class, to pray daily that the Holy Spirit might rule in their hearts and prosper all their work in carrying out their one avowed purpose. This meeting held on Easter Eve, 1885, was the first meeting of what is known today as the Order of the Daughters of the King.

Their initial effort was to invite women to their Bible class, which served as a means of bringing them in touch with other women and of bringing these women within reach of a knowledge of Him through His Word. By Whitsunday of that year the work was well established and was showing marked results. Two simple rules were adopted, one to pray daily for the spread of Christ's Kingdom among women; the other to make an earnest effort each week to bring at least one woman within the hearing of the Gospel.

As indicative of its allegiance, the cross was chosen by the association as its emblem; *Magnanimitur Crucem Sustine*, as its watchword; and "For His Sake", as its motto. Now as then, the Bible class is the cornerstone of our chapters.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.



SOME MONTHS ago an interesting request came to the Church Periodical Club. The instructor in music in a foreign university who has trained an excellent string quartette asked for programs of similar quartettes in this country. Response was made by persons interested in chamber music in several of our large cities with the result that these Oriental students are acquiring a standard for selection based on the character of the music played by older organizations.

This service is costing nothing save a little thought and an occasional postage stamp. Now appears another need, also from the Orient. A dramatic club in a university in China would like advice from time to time concerning plays of some merit suitable for presentation by amateurs. An occasional sample copy would undoubtedly be acceptable also. Will some member of a dramatic organization volunteer to advise brother actors across the Pacific?

Most serious now is the need at St. Andrew's School, Tennessee. In the middle of the school year the boys have been bereft by fire of a large and excellent library. Reference books are the most immediate need, and must be sufficiently recent to be reliable, but general reading matter for the boys is almost equally necessary. In the case of sets of books it may be well to offer them before sending to avoid duplication.

From the Far West come requests for several books, old and new. Jowett's translation of *Plato's Dialogues* (unabridged), *Human Nature and Its Remaking* by Hocking, and anything by Royce or Eucken. In mentioning *Judaism* by George F. Moore, the writer says he would like to lay hands on this, but he realizes it is a quite new and expensive book, and that in all probability no one is tired of it yet. Will Durant's *Mansions of Philosophy* is also asked for.

Two sons of a priest in the Southwest make their own requests. One would like any of the four volumes of *The Boy Mechanic Library*, and the other, any of the Billy Whiskers Series except *Billy Whiskers* itself which it seems the C.P.C. has already bestowed upon him.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.



DURING the summer of 1929, Church Mission of Help in the Diocese of Pennsylvania was asked by the diocesan committee of the Woman's Auxiliary to take over for six months juvenile court work for Protestant children. This had been started by one of the committee for the purpose of connecting these children with their rectors and to get the clergymen to help settle their problems.

During the six months twenty-two children were referred to CMH by the court. Five girls were placed in convent schools where they are doing well. Seven children who had all been refused by children's agencies were referred for home placement. Five of these were cared for by the CMH worker and two by their own rector. One of these, a difficult boy of fifteen, was placed on probation to the clergyman for five years, and through his interest in the boy the whole family have been brought back into the Church. Another boy who had been before the court eighteen times and was referred to CMH was placed in the Church Farm School, and all plans were made and his tuition paid by his rector. As his home environment is poor, he is allowed to go home for very short visits only, and his holidays are spent in the care of a former CMH girl who is now married and has her own home. Another boy, also placed in the Church Farm School, is reported as rating highest in his group and is making an exceptional record. The diocesan committee are providing his clothes and spending money. Six children have been carefully

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supervised in their own homes by the CMH worker. At the end of the six months the diocese was so aroused by these problems of children in the court that a Church social worker has been secured to permanently take over the work which will be supported by the diocese.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X DURING 1930 the Brotherhood will promote the suggested *Parish Program of Evangelism* adopted jointly by the National Commission on Evangelism, the Daughters of the King, and the Brotherhood of St. Andrew, as follows:

1. Parochial Mission

- a. A Mission, including preaching, teaching, conferences and visitation, with special provision for children and young people.
- b. A definite and systematic follow-up of results secured in parochial missions or otherwise.

2. Personal Evangelism

- a. Inviting to church services.
- b. Bringing to Baptism and Confirmation.

3. Holy Communion

- a. Communion Leagues, pledged to regular reception of the Holy Communion, with emphasis upon proper preparation.
- b. Annual men's Corporate Communion on the first Sunday in Advent, and woman's Corporate Communion on All Saints' Day.

4. Family Religion

- a. Grace at meals and family devotions, including prayer and Scripture reading.
- b. Religious training of children in the home, through prayers, stories, songs and pictures.

5. Bible Study

- a. Promoting attendance in Bible classes or helping to establish Bible classes (Sunday or weekday, continuous or short-term) where there are none.
- b. Promoting home Bible study by persons who cannot or do not attend regular Bible classes.

6. Church Teaching

- a. Study and discussion groups on the Christian life, Church teaching, personal evangelism, the Mission of the Church, etc.
- b. Circulation of books and distribution of printed matter on Christian living and Church teaching.

7. Church Extension

- a. Mission services, mission Sunday schools, lay-reading, etc.
- b. Religious services and personal work in rescue missions and in public institutions, such as jails, hospitals, old folks' homes, etc.

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.



IT HAS BEEN said that the Seamen's Church Institute of America never slumbers nor sleeps. Twenty-four hours a day, seven days a week, fifty-two weeks a year, year after year, the work goes on; a work of serving humanity. There are ships to visit, thousands of seamen in hospitals to be cared for, men in jails to be looked after, jobs to be found, missing men to be located, and doubts and fears to be allayed; the discouraged to be encouraged, the naked to be clothed, the hungry to be fed, and the homeless to be given shelter.

Our workers are human beings and from time to time we tire and doubt and wonder what it is all about and if it is worth while. The following letters are examples of the panacea which cures all our ills and helps to bring rest to our

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weary bodies, souls and spirits. These expressions of appreciation, unsolicited but freely given, stimulate us to further service.

"The check you forwarded to Chick (my son), reached him safely. An air mail, special delivery card, postmarked November first, came here this evening, from Seattle. . . . I believe his experiences will mean a lot to him, and his association with you is an important part of it. *Thank you very much.*"

"You perhaps remember, when I asked you to get me a ship to New York, because of a telegram from my wife saying she is very ill. Well I only seen you that once I never asked you twice. I got my own ship and I am on my way.

"Perhaps looking on the broad side of it. I don't blame you for not helping me get home. What can a guy like me expect, leaving a good wife and baby, and not sending any money home, and spending it on the infernal bootleggas for booze.

"And I had to laugh when you preached a sermon that Sunday and made an example out of me and saying you didn't know I was in the audience or not. It did me *good* that sermon and I'm sorry you didn't mention my name, make a real example of me. I had it coming to me. I don't wonder why you get so disgusted with case after case of fellows coming up to you when they are broke and down and out. They or *we* only think of you when we are down and out. We are so big and tough and brave when we have the booze in us, but horrible cowards when we are broke and sober. Just plain yellow.

"Chaplain, I appreciate all you done for me and if I can get to see you again 'if my wife is well,' I will shake the hand of a real man who made me see what a coward and weakling I was, and I hope you will see a new man in me."



DURING THIS LENT, will not the readers of THE SPIRIT OF MISSIONS include among their devotions this prayer for The Seamen's Church Institute?

Almighty God, our heavenly Father, we beseech thee to bless the Seamen's Church In-

stitute of America now engaged in ministering to the needs and welfare of all those thy servants, who find their occupation on the great deep. Endow with strength and courage those who have been called to carry on this work: be to them a shield and defense when the power of evil worketh against them; comfort them in the hours of loneliness and despair; give them a strong faith in thy ever-abiding presence and so bestow upon them such a measure of thy grace, that they may lead that innumerable host of thy wandering children into the way of peace, and make clear to them the path that leadeth to their Father's house and eternal life.

Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. Amen.

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AT THE regular meeting of the National Executive Committee of the Guild held at the Church Missions House, 281 Fourth Avenue, New York City, on the afternoon of January 25, reports were read covering the year 1929. During the year, five new branches were organized. There was also a substantial increase in the branch membership and in members-at-large, who are Guild members but have no branch nearby their homes and therefore make their contacts through the national headquarters.

Preparations are under way for the annual Council meeting which is to be held in Detroit, May 11-13. It is hoped that this meeting will be largely attended.

The Boston branch of the Guild, which was organized in 1886 and was the original one in the United States, has a present membership of more than five hundred members. The branch carries on many activities both religious and social. The Ven. Ernest J. Dennen is the new chaplain of the branch. For fifteen years Archdeacon Dennen was chaplain of the Guild in Lynn, Massachusetts.

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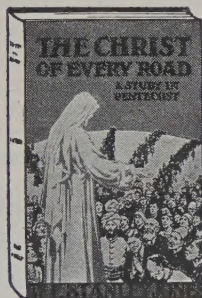
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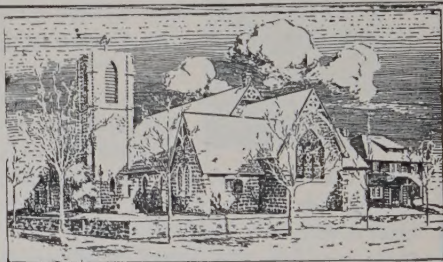
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